The Missionary Herald

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The Hundredth but Not the Centennial

MUCH questioning and perhaps some confusion will be occasioned by the announcement of the One Hundredth Annual Meeting of the American Board at Minneapolis this year, while every allusion to the Centennial Meeting points to next year at Boston. The explanation is this. The American Board held its first annual meeting before it was a year old; indeed when it was less than three months old. The date of its organizing was June 29, 1810; that of its first annual meeting September 5, 1810. So it comes to its One Hundredth Annual Meeting with its first centennial not yet rounded out. Accordingly the time for full centennial observances will be at its one hundred and first annual meeting in 1910. With this distinction kept clear between the two occasions, each will readily lend distinction to the other. The shadow which the coming centennial event will cast before it on the Minneapolis meeting will be in the nature, not of an eclipse, but of a signal, arousing expectation and stimulating preparations. A meeting of the Board in Minneapolis at any time would be a notable occasion. This year it must be more so in its anticipation of the centennial in Boston a year hence, and the Boston centennial must be all the more eventful from the impetus of the Minneapolis meeting.

The Bill of Particulars

DR. DEWEY'S informing article on page 420 gives an excellent sketch of the place for the coming Annual Meeting. The dates are October 13, 14, 15. The reason for beginning Wednesday morning instead of Tuesday evening is to allow time for reaching Minneapolis from the East without Sunday travel. Railroad rates have been procured at one fare and three-fifths east of Chicago, and one fare and a half from Chicago to Minneapolis. If enough applications for car space are received in advance a special train will be provided, leaving Boston Monday about noon and arriving at Minneapolis Wednesday morning. The inducements for attending this Minneapolis meeting are exceptionally strong. There will be no shadow of debt overhanging it, the financial skies will be clear, the atmosphere bracing, the horizon prairie-wide. The mission fields will be numerously represented by groups of able men and women either just home from or about to return to their stations. The inspiration which they give will be strongly seconded by several well-known home speakers. The coincidence of the Congregational Brotherhood meeting in the same church for part of the time must also add at the inspirational end. But the meeting will not be wholly one of vision; there will also be grappling with the mission task at the business sessions to which the last day is to be largely devoted. With a view to this it is hoped that the Corporate Membership will be fully represented. Arrangement is to be made for a dinner by themselves to all the Corporate Members who are present.

A New Year of Mission Study

THE article on page 426 is in anticipation of mission study, for which Sec. Brewer Eddy has outlined a course in which he is ready to lead the young people of our churches and others who will take it up. Already the little

pamphlet of twenty-eight pages, containing the full details of it, is in print and ready for distribution. The subject is one of commanding interest, in which Congregationalists have directest and deepest concern because the major part of evangelical mission work done on Turkish territory is administered by the American Board. This course of mission study has the high merit of definiteness and concentration upon a field commonly recognized as belonging peculiarly to Congregationalists to cultivate. As a kind of complement to that is another great merit of the plan; it is elastic and widely adaptable. While distinct and clear-cut in its aim, it allows for variety and modification in the means of pursuing it. It may be worked by new machinery especially devised for it, or without any new machinery by means of the young people's societies, Sunday schools, or church prayer meetings already in operation. We bespeak for Mr. Eddy wide and prompt and eager response, especially from the young people of our churches, in taking up with this plan. Let them not be reluctant to trouble him with inquiries and requests about it. He is looking for precisely that kind of trouble, and would be more troubled not to meet it than to be deluged with it.

The Two for One Dollar

In mutual and most cordial agreement the *Missionary Herald* joins with the *American Missionary* in offering a net subscription rate for both magazines at one dollar a year. This will put into the hands of our Congregational readers in compact and serviceable form the fullest periodical information from all our missionary societies at an even, convenient, and very reasonable price. It is earnestly hoped that the subscription lists of both magazines will be greatly enlarged by this attractive offer. Pastors and missionary committees in many of our churches will doubtless welcome it as a timely assistance for them in planning their missionary work through the coming year. We beg leave to suggest, for stimulating and sustaining interest in missions, both home and foreign, that under the direction of the pastor and missionary committee in each church a club for these two magazines shall be organized. To start and secure such a club will be an excellent piece of missionary work for some of the young people to be doing in each of our churches. Subscriptions may be sent either to the *Missionary Herald* or to the *American Missionary*, as each magazine will act as agent for the other in enrolling subscribers.

A Missionary Wife and Mother

One whose name was entered upon the list of missionaries of the American Board in the year 1855 has just been called from earth, Mrs. Alzina M. Churchill Knapp, who died at Colorado Springs, August 21. She was the widow of Rev. George C. Knapp, and was born in Pittsford, Vt., January 30, 1820. After her marriage to Mr. Knapp, September 6, 1855, they embarked in the October following as missionaries of the American Board to Turkey. Following a brief sojourn in Diarbekir, Mr. and Mrs. Knapp removed to Bitlis as the first missionaries in that city, and there they remained for nearly forty years. They were not cordially received by the people, but were frowned upon on all sides, and no one would listen to their message. They were stoned and persecuted in every way, and it seemed for a time as if no permanent foothold could be gained. But patience and faith and Christian love triumphed in the end, and before Mr. Knapp died, in 1895, there were connected with that station twenty-one outstations, with a church membership of 450. Mrs. Knapp had a full share in the labors which secured this blessed result. She was a woman of unusual abilities and of devoted spirit, laboring with great intelligence and skill, and was greatly beloved by the people among whom she lived. After the death of her husband, in 1895, Mrs. Knapp returned to the United States, where, for reasons of

health, she was led to reside at Colorado Springs. Her last sickness was long and her sufferings though severe were most patiently endured, and she died in joyful trust in the Saviour

MRS. KNAPP

whom she loved and served so well. She leaves four children, one of whom, Rev. George P. Knapp, of Harpoot, Turkey, was able to reach his mother's bedside prior to her death. Her other children are Herbert, of Los Angeles, Cal.; Miss Grace H. Knapp, who, on account of illness, was constrained to leave her missionary work at Bitlis some seven years ago; and Mrs. Edith L. Melvin, of Seattle, Wash.

There will be sincere mourning among the mountains of Eastern Turkey, as the Christian people, especially the women, hear of the death of the beloved mother who taught them the way of life.

A Sister of President Cleveland

ANOTHER of our veteran missionaries who, because of withdrawal from missionary service some years ago, has not been prominently in the thoughts of our readers has recently passed from earth. Mrs. Anna Cleveland Hastings, widow of Eurotas P. Hastings, D.D., formerly of the Ceylon Mission, died at Hartford, Conn., on June 23. Dr. Hastings went to Ceylon in 1846 unmarried, but returning to the United States in 1853 he was married to Miss Anna Cleveland, of Fayette, N. Y. She was a daughter of Rev. Richard F. Cleveland, and a sister of the late President of the United States, Grover Cleveland. She was born at Windham, Conn., July 9, 1830, and was married at Clinton, N. Y., March 9, 1853. The services of both Dr. and Mrs. Hastings were not only prolonged, but of extreme value. Mrs. Hastings greatly endeared herself to the native population, and is familiarly spoken of to this day, especially by the graduates of Jaffna College, as "Mother Hastings." Always of a retiring disposition, she yet exerted a very strong and helpful influence over all who became well acquainted with her. Her knowledge of medicine and her practical common sense made her a power for good among the people, both Tamils and Europeans. After the death of her husband she returned to the United States, and, having been released from her connection with the Board in 1891, has since resided with her daughter Mary, in the home of her daughter-in-law, Mrs. Charles Hansel. Three daughters and one son, the Rev. Richard C. Hastings, D.D., formerly associated with his parents in the Ceylon Mission, survive her.

The Annie Tracy Riggs Hospital at Harpoot

UP to the date of his return to Turkey, Dr. H. H. Atkinson was busy securing funds to provide a hospital at Harpoot. His efforts were successful to the extent that $4,000 have already been forwarded and an equal sum promised, partly on condition that a sufficient sum be raised to complete the building. It is especially gratifying that more than one-half of the total amount pledged has come from Armenians, while the hospital site of five acres was the gift of a Syrian Christian. The medical work begun at Harpoot in 1902 has grown to such proportions as to demand permanent quarters and facilities for minis-

tering to an extensive district centering at Harpoot, with nearly a million population.

Foochow Mission, with great satisfaction in being able to carry out the long-cherished purpose of her heart.

AGNES J. MEEBOLD

LOUISE O. UNGER

AMONG those sailing in September for foreign service are two new recruits.

From Chicago to Foochow and Hadjin

Miss Agnes Julia Meebold, whose native place was Chicago, was a graduate from Wheaton College in 1908. Her studies preparatory for college were pursued in the grammar and high schools of Chicago. After graduation she took a business course in the Chicago Athenæum, and for four years has been connected, for the most part as stenographer, with business houses there. She also took a course in the evening school of the Moody Bible Institute. For ten years she has had in mind the matter of foreign missionary service, though her decision was not announced for a long time after her purpose was formed. She brings the very warmest recommendations from those who have known her in Wheaton College and elsewhere, and having been adopted by the Woman's Board of Missions of the Interior she goes to join the

Miss Louise Olive Unger was born in Marietta, Ohio, but pursued her preparatory studies in the public and high schools of Minneapolis. After two years in the State Normal College she taught for a year, and subsequently spent two years in connection with the Theological Seminary at Chicago. For a year she has had charge of the Junior Christian Endeavor Society in the Union Park Church, Chicago. In the judgment of all who know her, both teachers and associates in Christian work, Miss Unger has rare qualifications for foreign missionary service. Her choice was to go to Hadjin, Central Turkey, where her intimate friend, Miss Emily Richter, during the recent period of massacre in Turkey, has passed through such thrilling experiences. Miss Virginia Vaughan, who was compelled to leave Hadjin last autumn, returns with Miss Unger, and Hadjin will be finely re-enforced. Miss Unger is under the Woman's Board of Missions of the Interior.

A MORE touching appeal could hardly be possible than that made in behalf of the "suffering Evangelical Church of Adana" by its pastor, deacon, and two other brethren. It first recites the losses by massacre, fire, and pillage. This church, fifty-five years old, with 362 members, 1,200 adherents, seven schools, twelve teachers, and 330 pupils, had 120 of its people murdered, $20,000 worth of church and school property burned, and at least $380,000 taken in plunder from the private means which supported it. It has been a generous, self-supporting church, giving $1,500 a year. Now in its distress and poverty it is able to raise only $250 toward its own support for another year. It requires at least $1,250 for its bare subsistence. It asks Rev. W. N. Chambers to make provision by appeal to the Board for the other $1,000. The committee on the mission moves to issue such an appeal; the Prudential Committee passes the motion. Here surely is a call for special gifts which is altogether warranted and cannot fail to be promptly and amply answered. On similar grounds Hadjin appeals for a resident missionary. Who will volunteer?

A Pathetic Cry Out of the Depths

CABLE reports in the daily papers at the time told of a great fire raging in the city of Osaka, Japan, on the 31st of July, but details were so meager that it was impossible to tell whether our missionaries and missionary property there suffered or were in peril from it. The location of our mission station in that city made it probable that it would not be in the burned district. This inference is confirmed by the account which comes directly from the missionaries there, though the margin of safety was not very wide. The details reported are that the fire continued for twenty-six hours and burned over 15,000 houses, the wind being high and the water supply wholly inadequate. While in general the burned district is in that part of the city where our mission station is, its immediate property escaped, and no Kumi-ai church was burned. One preaching place, however, opened a few months ago by Mr. Allchin and Miss Daniels, was destroyed in the fire, as were also the house of one Kumi-ai pastor and the branch office of the Okayama Orphanage, with its extensive printing house. The *Japan Mail* of August 14 makes grateful note of the substantial contribution started in San Francisco for the relief of the sufferers, with the following editorial comment:—

Conflagration at Osaka

"The people here will come to learn that in America anti-Japanese feeling is so far from being national that it is not even local, but confined to an ignorant foreign element which has for the time being gained political ascendency in some sections of the national domain."

THE Prudential Committee at a recent meeting welcomed Rev. J. P. McNaughton, of Smyrna, who spoke briefly of the Board's work in the Turkish empire. The Protestants of Turkey, with their 60,000 church members, 20,000 pupils in 330 schools, and over 3,000 in the Sunday schools, have made a name for themselves. They have given to the Mohammedans their first real contact with evangelical Christianity. A Moslem was heard to remark that if ever his people became Christians they would be like the Protestants and not like the Catholics. When a missionary asked permission of a shopkeeper to take goods home on approval, the reply was: "You are a Protestant? Well, take the whole shop."

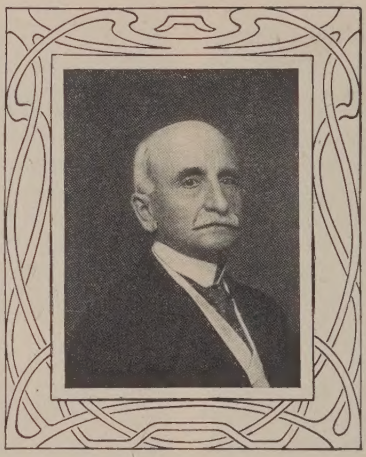
Protestant Christians in Turkey

A well-known Young Turk leader upon a recent visit to Smyrna accepted an invitation to speak in a Protestant church, which was crowded to hear him. He spoke of the American schools as models upon which the new parliament would shape the system of education which it proposes to institute. A great revolution has taken place; the clock of destiny has struck; it is a crisis involving great opportunities.

Our Missions In Miniature

Japan	
Stations,	11
Outstations,	119
Missionaries,	72
Native laborers,	117
Churches,*	100
Communicants,	15,697
Schools,	20
Pupils,	1,950
Native contributions,	$44,983.82

*Including figures of the Kumi-ai churches, communicants, and contributions.

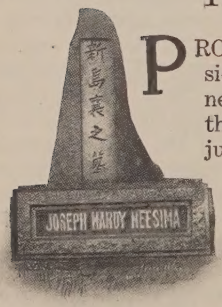


D. CROSBY GREENE, D.D.

Stations

Kobe
Kyoto
Maebashi-Niigata
Miyazaki
Matsuyama
Osaka
Okayama-Tsuyama
Sendai
Sapporo-Otaru
Tokyo
Tottori

THE JAPAN MISSION



PROTESTANT missions in the Japanese islands had their beginning just half a century ago. Com. M. C. Perry's treaty of 1854 did not provide for the residence of Americans in Japan; but it opened the way for Townsend Harris to negotiate another by which, after July 4, 1859, they could live in certain designated ports.

The American Board's mission was begun ten years later by Rev. and Mrs. D. C. Greene, who reached the country near the close of 1869. After a few months in Tokyo, they removed to Kobe, which thus became the first station of the mission. Revs. O. H. Gulick and J. D. Davis, with their wives, soon joined them. Even after acquiring some knowledge of the language, they could not at once publicly proclaim the gospel. In every town was posted the law which strictly prohibited Christianity.

In 1873 the notices against Christianity were removed from public view. Dr. Greene therefore hired a building on the main street of Kobe, using the front part as a Bible and tract repository, and the remainder for meetings of an increasingly public nature. That same year Dr. Davis began to make frequent visits to Sanda, a few miles from Kobe. Dr. J. C. Berry, who had joined the mission the preceding year, opened medical work in Kobe, Sanda, and other places.

The first church connected with the mission was organized in Kobe, April 19, 1874. It had eleven members. They manifested much evangelistic zeal, by a daily service in the hospital where Dr. Berry carried on his work, and by gospel preaching in other cities.

Kobe is now the chief seat of work by the mission for the education of women. As early as 1873 Miss Talcott

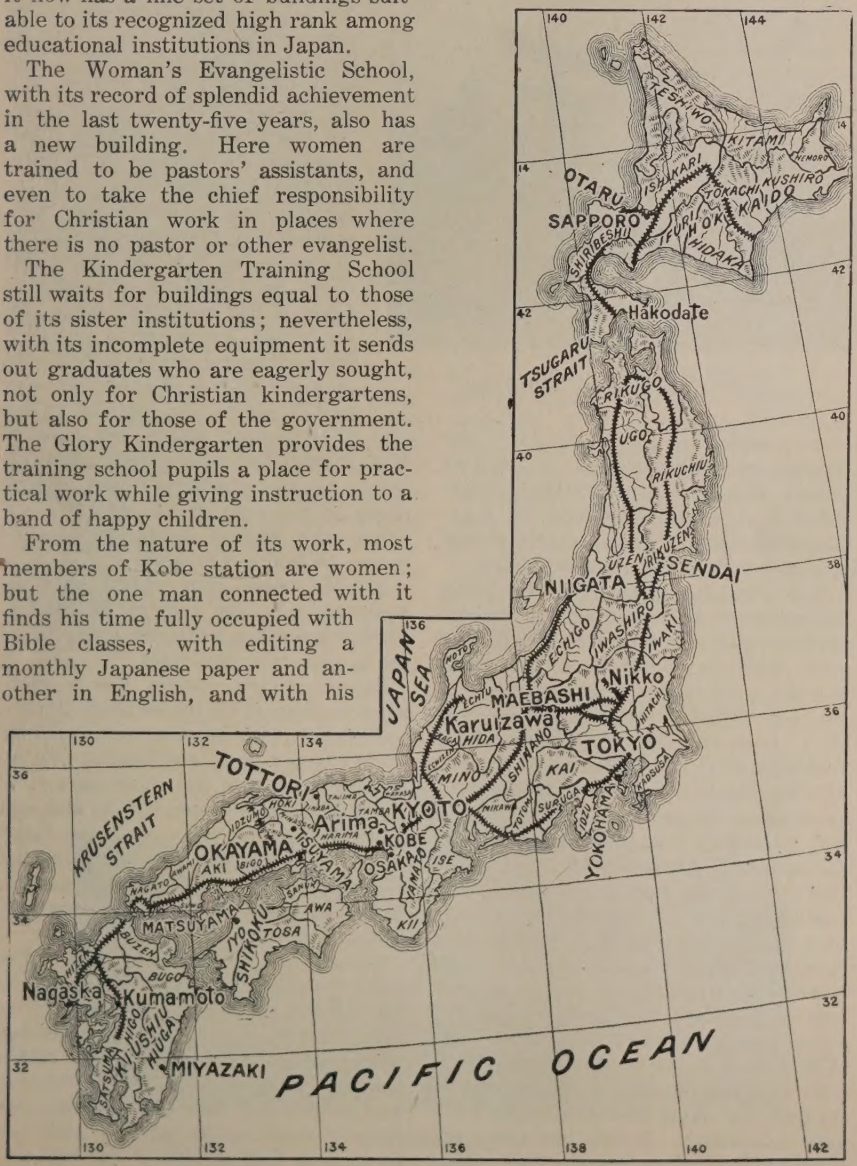
and Miss Dudley began teaching classes of girls. This soon led to the establishment of the Kobe Girls' School, which in time developed into the present Kobe College. Through the fostering care of the Woman's Board of the Interior it now has a fine set of buildings suitable to its recognized high rank among educational institutions in Japan.

The Woman's Evangelistic School, with its record of splendid achievement in the last twenty-five years, also has a new building. Here women are trained to be pastors' assistants, and even to take the chief responsibility for Christian work in places where there is no pastor or other evangelist.

The Kindergarten Training School still waits for buildings equal to those of its sister institutions; nevertheless, with its incomplete equipment it sends out graduates who are eagerly sought, not only for Christian kindergartens, but also for those of the government. The Glory Kindergarten provides the training school pupils a place for practical work while giving instruction to a band of happy children.

From the nature of its work, most members of Kobe station are women; but the one man connected with it finds his time fully occupied with Bible classes, with editing a monthly Japanese paper and another in English, and with his miscellaneous duties as business agent of the mission.

Osaka is the chief commercial and manufacturing city of Japan. Dr. and Mrs. M. L. Gordon, in 1872, with Rev. and Mrs. O. H. Gulick, opened this as



the second station. The first church was organized only a month after the one in Kobe. Here, too, medical work begun by Dr. Adams and continued by Dr. Taylor gave an opening for spiritual blessings. Considerable educational work has been done by the station, especially through the Baikwa (Plum Blossom) Girls' School, established and largely sustained by Japanese Christians. It has recently moved into new and commodious buildings.

TEMPLE, PINE TREE, AND TORII

Kyoto was for nearly eleven centuries the residence of the emperor. Its connection with the imperial family and with Buddhism, whose most important temples were there, made entrance to the city difficult for missionaries. In 1875, however, Mr. Neesima, whose romantic story is well known to readers of the *Missionary Herald*, obtained permission to open a school in Kyoto and to employ Drs. Davis and Learned as teachers. When this became known, there was great excitement among the Buddhist priests, who held several meetings to plan for guarding the holy city from the threatened defilement. Though their protest to the central government was unavailing, the pressure brought upon local officials greatly increased the difficulties of the school at the first. The company formed for carrying it on took the name Doshisha (Same Purpose Company). It now has under its care academical, collegiate, and theological departments, also a school for girls. The chief work of the missionaries has to do with these schools.

Until 1879 the only permanent stations of the Japan Mission were in the three cities above mentioned, though Dr. Greene's work upon translation of the Scriptures led to his residence in Yokohama. Then an increase in numbers made it possible to open a new station, and the city of Okayama was chosen. Dr. Berry had been invited to become medical adviser in the prefectural hospital there, and he accepted on condition that permission for residence should be given to two families besides his own. So Okayama soon became what it has continued to be, an important evangelistic center. Its orphanage gives a home to several hundred children, while in one of the poorer sections of the city a settlement under the care of Miss Adams has won general admiration. As one missionary now spends much of his time in the city of Tsuyama, the station bears the double name, Okayama-Tsuyama.

Besides these four oldest stations, comparatively near each other, the following are more scattered ones, taken up in geographical order.

Sapporo-Otaru station has missionaries residing at two cities about twenty miles apart, in Yezo, the most northern of the larger Japanese islands. Its inhabitants are for the most part colonists who have come within the last forty years from more southern localities. This station has no organized educational or philanthropic institutions, and much of its work necessitates tours to distant places.

Sendai, on the northeast coast of the largest island, was first occupied by the mission at the invitation of prominent citizens, who asked its co-operation with that of Dr. Neesima in the establishment of a school. This institution was short-lived, but missionaries continue to reside in the city, the most important in that section of the country.

On the west coast of the same island and nearly opposite Sendai is Niigata. Buddhism is very strong in that part of Japan, moral conditions are notoriously low, and the people are not progressive, so it is the most difficult field under the care of the mission. It is temporarily without a resident missionary.

Maebashi is the center of the chief silk-producing district. The station has in charge a girls' school and a kindergarten, but the chief work of the missionaries is evangelistic.

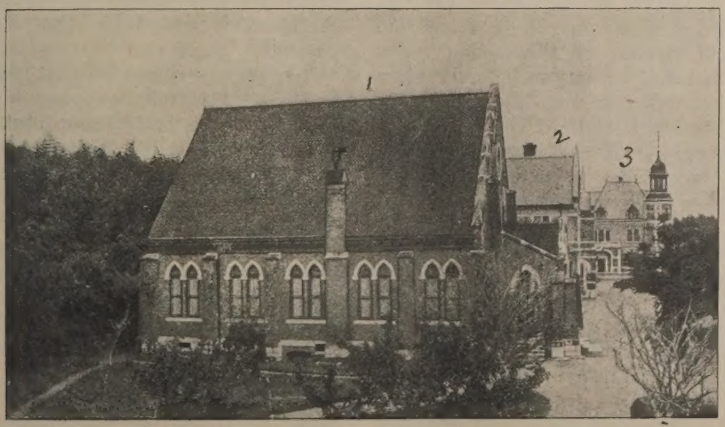
The great influence of Tokyo in all departments of national life makes it advisable to have the mission represented there. Hence Dr. and Mrs. Greene have resided there for about twenty years. Publication and co-operation with other mission boards are important features of the station.

The station at Tottori, near the Japan Sea, is an offshoot from that of Okayama. Because of its isolation that part of the country has been backward, but railroads will soon connect it with more progressive sections. Insufficiency in its force of workers led at one time to its suspension. In addition to evangelistic work the station has a kindergarten under its care.

Matsuyama is on the south side of the Inland Sea. All of the mission's interests in the island of Shikoku are in the care of this station. A girls' school was begun by the Japanese Christians and continued under their supervision until a few years ago, when it was transferred to the mission. A night school for poor children and a home for girls who work in the factories of the city are useful philanthropic institutions.

Miyazaki, another isolated station, is on the east side of the island of Kyushu. Its work is chiefly evangelistic.

A large part of the evangelistic work of the missionaries in all of these stations is done in connection with the Kumi-ai (Congregational) churches. All of these have from the time of their organization been self-governing bodies, having the same degree of independence as is enjoyed by Congregational churches in America, while many of them have at times received financial aid from the mission. Nearly three years ago all fully organized churches, then aided from mission funds, were transferred to the care of the Japanese Missionary Society, and the Kumi-ai body is now self-supporting. The mission has under its care several Sunday schools and some so-called "preaching places," whose organizations, having fraternal relations with the Kumi-ai body, are not recognized as churches.



DOSHISHA

1. Chapel 2. Science Building 3. Theological Building

PARLOR OF PLYMOUTH CHURCH

THE AMERICAN BOARD IN MINNEAPOLIS

By HARRY P. DEWEY

IT is well that the Annual Meeting of the Board is a movable feast, and there is manifest appropriateness in holding it at frequent intervals in Minneapolis. The city, together with its sister city, St. Paul, is one of the half dozen leading centers of Congregationalism and the metropolis of a vast region which yearly is becoming more important as contributor to those forces that make for the material and spiritual vitality of the nation. The statesmanship of our missionary planning demands that the Board shall now and then avail itself of the hospitality of the people of the Northwest, that it may bless them by its presence, inciting them to renewed interest in its work, and in turn catch the contagion of their optimism, as it sees them prospecting upon the larger enterprises of the kingdom at home and abroad with the same energy and daring and faith which they exhibit in exploiting the stupendous resources of forest and mine and prairie.

The meetings of the Board in and of themselves always are an inspiration wherever held, but there is an added profit and pleasure in them to the visiting members when the place of meeting seems especially suited to the occasion. Boston, Williamstown, Cleveland, Brooklyn, each lends the flavor of peculiar environment and association to make the impression distinct, and Minneapolis will not fail to accentuate the interest in the approaching one hundredth anniversary by making the guests feel something that belongs especially to its own life.

They will be reminded that the foundations of the city's great material prosperity were laid by men and women who mingled their desire to get on with zeal to establish the church, the school, and the college, and were accompanied and abetted at every stage in the noble beginnings by the pioneer missionary. They will detect the strongly Protestant temper of the community, and while observing the foreigner at every turn, and remarking that here as in so many of the larger cities of the land he mans the street cars, and treads the policeman's beat, and carries the mails, and is rapidly securing positions of greater independ-

ence and responsibility, even such as the gubernatorial chair, they will perceive in him a kinsman by faith and by blood, a man of Teutonic lineage, cherishing the liberties sanctified in the memory of Luther and Gustavus Adolphus.

If they hail from the East they will discover fellow-townsmen, perhaps relatives, who migrated to the West long ago. Inquiring the birthplace of host or hostess, and comparing notes with fellow visiting members, they will be led to think that nearly everybody in Minneapolis has come from somewhere, and that in a majority of instances that somewhere is the state of Maine. The native above forty years of age is a rarity, and the New England complexion of the populace is very pronounced. The social elements are thus very favorable to the play of those sympathies in the community which help to make attendance at a Board meeting most inspiring and profitable.

To those who live in remoter parts of the country it will be worth while to visit Minneapolis, aside from the immediate benefits accruing from the meeting. Probably no section of the United States is enjoying a greater prosperity than is today the lot of the Northwest; and the chief city in that region is a convincing proof of the general good fortune. Minneapolis is the possessor of a great number of comfortable and of very many beautiful homes, and they are widely distributed. There is no one street or avenue that can be called the "court highway." This fact bespeaks the fine spirit of democracy that prevails. In process of development is an elaborate system of parks and parkways, whose charm is enhanced by nature's gift of some half dozen lakes within the city limits. Street car lines strategically laid over the municipal area, with cars of the most approved pattern, enable one at little cost, by means of transfers upon transfers, to tour the city and to go beyond its borders to various adjacent points of interest, such as Minnetonka, one of the fairest of lakes, with a shore line of more than two hundred miles, and Minnehaha Falls, which, whether the season be wet or dry, summer or winter, sustains its reputation for delicate and entrancing beauty, while it excites the spectator's romantic interest in the vanished Indian, whose presence in the region a half century ago was a shaping influence in Minnesota history. Or the trolley will bear one in a half hour's run to Fort Snelling, one of the oldest and largest of Western military posts, where one may see a very interesting exhibition of the government's methods of sheltering and disciplining its army in times of peace. Still another near journey may be made along the commanding bluffs of the Mississippi, across a high-flung bridge, to the neighboring city of St. Paul, where among many attractions one may see the majestic and beautiful state capitol, one of the choicest structures of the kind in the land.

The fame of Minneapolis is commonly thought to lie in its pre-eminence as a center for industries of lumber and flour. The former is a great though, by reason of the depletion of Minnesota forests, a waning element in its thrift, but the latter is constantly augmenting. The Washburn-Crosby and the Pillsbury-Washburn mills, alone, every day turn into flour ready for shipment the wheat harvest of many thousands of acres. With the unusually fruitful season vouchsafed to the farmers in the present year, the visitor to Minneapolis in the fall will have opportunity to see the gigantic mills at their best. It is pertinent just here to suggest that the Corporate Members bring with them their wives and daughters, for the mills henceforth are not to be content with converting the finest of the wheat into marketable flour, pure and rich; they are to become instructors in domestic economy. One of them is now establishing, after the latest wisdom of the science of chemistry, a laboratory bakery, in which it is to be demonstrated

how to make an absolutely perfect loaf of bread.

Renowned as the chiefest flour city of the world, Minneapolis no longer rests its claim to recognition upon that distinction alone. The rapid development of agricultural lands in Minnesota and the Dakotas, with the accompanying interlacings of extending lines of railroad, and the springing up of villages, some of which have speedily become cities, has brought into being in the Twin Cities on a mammoth scale various manufactories and wholesale commercial houses.

PULPIT OF PLYMOUTH CHURCH

But while the material activities and amenities of life are much in evidence, the better gifts are appreciated and coveted. It is symptomatic of a general taste for the finer things that each winter Minneapolitans, by the generous guarantees of certain public-spirited citizens, listen to one of the best symphony orchestras in the country. There is a lively interest in the cause of education, and a justifiable pride is felt in the State University, whose buildings border the noble river over the Falls of St. Anthony, as if to declare its intent to constrain that mighty source of power to minister to the cause of truth. The institution enrolls in all departments more than 4,600 students and is presided over by a man who for a quarter-century has been its creating and directing genius.

Cyrus Northrop has put the imprint of his strong and winsome personality upon a multitude of youth, and by the wisdom of his mind, the loftiness of his moral and spiritual ideals, and the largeness of his sympathies he has been a constructive force in all the truest progress of this portion of the Northwest. The resignation of his office, though he so richly deserves release from heavy burdens, is the signal for a general expression of regret, while it excites unstinted tributes of gratitude for the valuable service he has rendered.

The one hundredth meeting of the Board will be held in a community whose mood is consonant with evangelistic aims. The people of Minneapolis are so near to home missionary fields, and have so fresh in mind the origins of their own churches, that they will give an eager hearing to appeals that bid them think of others in distant lands who need their help. The hospitality of Plymouth Church will express a welcome from the numerous Congregational churches and from every Christian in the Twin Cities.

It is not the first time that this entertaining church has been host to the Board, and it is cause for rejoicing to its members that now they are better equipped to act the part than in former years. The new building recently dedicated is a beautiful and very modernly appointed structure, and with its auditorium and chapel and Sunday school and club rooms and kitchen and dining hall and all the conveniences and facilities of an extensive parish house, it will provide ample accommodation for all the diverse exercises of two great conventions. For unusual interest attaches to this anniversary of the Board, because under the same roof, as its sessions proceed, the National Congregational Brotherhood is to assemble. This sympathetic gathering of two organizations, essentially one in spirit and aim, will be an imposing event, and one that must augur mighty things for the missionary effectiveness of the denomination at home and abroad.

To some who live at long distances and who reckon the additional obstacle in the expense of traveling, the proposed excursion to Minneapolis in October may not seem sufficiently remunerative; but if they wish to enjoy a great occasion in an environment that is pervaded by the spirit of enterprise, hope, and courage, and on all sides suggests the mighty agencies of our time that may be employed in prosecuting the Master's work, let them ask whether the sacrifice involved in the journey may not be more than made good.

THE MARTYR OF TAVUTLU

By Rev. FREDERICK W. MACALLUM

THE recent massacres in Cilicia have again shown that many Armenian Christians are ready to die rather than deny Christ.

Hidden away in a deep valley in the mountains west of Marash is a little village called Tavutlu. Here lived Atomian Khoja, an Armenian without any knowledge of reading or writing, but faithful in prayer and in the observance of the ceremonies appointed by his church.

When the troubles broke out last April the people of Tavutlu were taken by the Moslems to a Turkish village in the neighborhood. The alternatives of Islam or death were offered to the trembling Armenians. One after another they accepted Islam. At last Atomian Khoja's turn came. All the others had become Moslems and were safe. He said: "I am a Christian. There is only one God, one Saviour, and one true religion, and that is mine. I cannot change. I can never have a better death than to die for Jesus." His three brothers threw their arms around him and urged him to accept Islam merely as a matter of form to save his life. His wife and six little children fell at his feet and with tears entreated him to take pity upon them and save his life for their sakes. His only reply was, "I cannot deny Christ." Thereupon the Turks, enraged at his obstinacy, as they called it, led him out of the house and shot him in full sight of his wife and children and of all his friends. He fell down on his hands and knees, as if in prayer. The Turks did not wait for him to die, but at once fastened a rope around his neck and dragged him away up the mountain and threw him down a crevice in its side. But they decided that this place was not deep enough and pulled the body up and dragged it off to a deeper and darker hole, in the bottom of which it could not be seen. Then they went back to instruct the "converts" in their new faith.

Two months later these Armenians returned to their former religion with the full consent of the government.

They had saved their lives by a brief denial of their Master.

The body of the martyr remained seventy days in the dark, cold hole where it had been thrown. Then some missionaries came from Marash and had it taken up and brought back to the village. There was loud weeping, and the women sang their weird death song, after which the body was laid in the grave with prayer and hymn, in the sure hope of a glorious resurrection. All honor to this lowly martyr of Tavutlu and to the unknown multitudes who in the recent massacres sealed their Christian testimony with their blood!

"They climbed the steep ascent of heaven
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train."

CAPTAIN ALFRED CHRISTOPHER WALKUP

IT was a startling surprise, mingled with deep sorrow, when a cable dispatch was received on August 24, at the American Board Rooms, from Sydney, New South Wales, stating that the missionary schooner, *Hiram Bingham*, had capsized and that Captain Walkup was dead. The dispatch was signed by Dr. Rife, and we are left entirely to conjecture as to the place of the disaster and the fate of the vessel. We must wait for further tidings to know whether the vessel was sunk and whether there was other loss of life beside Captain Walkup's.

The blow is a most severe one. While disaster to the boat is deplorable, the loss of such a worker as was Captain Walkup in his peculiar sphere seems irreparable. Mr. Walkup was born in Nunda, Ill., May 18, 1849. After some years of study in Beloit College and in Chicago Seminary, not having taken the full course in either institution, he engaged as a home missionary, and was ordained at Arronia, Kan., 1880. He was married to Miss Margaret L. Barr, April 21, 1880, and on June 5 of the same year they embarked for Micronesia and were employed in the Gilbert Island work, living on Kusaie, where Mrs. Walkup died in August, 1888. Mr. Walkup never received full training in the schools. He was a man of active spirit, supported himself while he was studying, and was always at work. There was a native strength, even to ruggedness, about him, but within was a fine, clear mind and the very soul of devotion. His heart was upon missionary work, and he never faltered in his purpose to give the gospel to the Gilbert Islanders. That he might tour among them and minister to them continually, whatever the cost might be to him personally, he besought the Board to give him a little ship in which he might live and have oversight of the churches. His request was granted, and the first *Hiram Bingham* was accordingly placed at his disposal in 1892. This little craft was his home, his carriage, his church, and, we doubt not, his closet. It was a solitary life, the hardships of which few can appreciate,

CAPT. ALFRED C. WALKUP

but a life which this devoted servant of Christ lived with great cheerfulness. What most men would deem the comforts, even the necessaries of life, he cheerfully resigned that he might carry out his one purpose of Christianizing the islands of the Gilbert group. When that first *Hiram Bingham* was worn out, after fourteen years of incessant use, Mr. Walkup insisted that another vessel must be provided, and twice he came to the United States on this sole errand. And having secured the promised aid and superintended the construction of the *Hiram Bingham No. 2*, he sailed, November 10, 1908, from San Francisco for the "little islands" of his love, having his adult son and daughter as his assistants and companions on the voyage. All that is known as yet is that the vessel arrived in due time at Butaritari and Ocean Island with its blessed cargo of Bibles and hymn books and other literature needed by the islanders.

The very brief account of the voyage was characteristic of Mr. Walkup. He had no taste for long narratives. If he had had the gift of some he could have made a volume of as thrilling interest as any story that has been written of missionary heroes. But in this last letter he simply stated the bare fact of his voyage, and then closed his letter with the brief words, "This is all I can say, but we will talk it all over up there." This he probably wrote in allusion to the frequent suggestions received from the home office that he should write more fully of his experiences. We shall miss his records, but may we not in our sense of loss think as he did of the coming time when we can talk over the incidents of his heroic life. This is all that we can say until communications shall reach us from those in Micronesia, where the affliction will be most keenly felt.

Mr. Walkup leaves three children, John M., Nunda, Ill., Eleanor E., Cœur d'Alene, Ida., and Alfred W., Lansing, Mich.

A SPECIMEN OF MISSIONARY ECONOMY

By EDWARD L. BLISS, M.D.

At the Prudential Committee meeting of August 17 several missionaries to China were present and spoke briefly of the situation and outlook in their fields. Dr. Bliss's showing of the case at Shao-wu gave so vivid a picture of the skillful way in which the missionaries manage to get the most out of every dollar, and the brave spirit in which they keep on working with pitiably inadequate funds, that he was asked to permit the publication of his statement in the *Herald*. —THE EDITOR.

THE Shao-wu station, occupying an area equal to that of Massachusetts, has thirty Chinese pastors and preachers, four less than there were a few years ago. This reduction was made necessary by lack of funds. To reduce further the native force would be to cripple greatly the work which it has taken many years to develop. The preachers remaining are picked men, able, devoted, self-sacrificing, many of whom have given up a good income for the meager support which they receive as Christian workers. Their salaries average between three and four dollars a month, practically the same that they were fifteen years ago, while living expenses at Shao-wu have during that time increased one-half. These salaries are not sufficient to provide the necessities of life for their families, some of whom have suffered for lack of nourishing food. Many of them are unable to send their children to our higher schools, but must put them to work to bear their share in the support of the family. They need an immediate increase in salary, and this cannot come from the native Christians, for they are already doing all that we can reasonably expect from them, for the average Chinaman is very poor. Yet the 800 church members and a small number of "learners" contribute the entire salary of ten of the preachers

and a third of the support of the remaining twenty.

Probably few of the contributors to the American Board realize how much their money is made to accomplish on the mission field. Here at Shao-wu is our boys' boarding school, with sixty students, the larger part of them Christians, who after their graduation readily find positions of profit and great influence under the government. And yet the yearly appropriation from the Board is only fifty-six dollars, less than one dollar for each student.

Then there is the men's hospital, the only one for a region two-thirds as large as New England. It has more than thirty beds, and a dispensary with a large daily attendance. Last year 12,000 visits were recorded, and the Board can help in this work only $144 a year, or little more than one cent for each visit. This, of course, makes it necessary to practice most rigid economies in the matter of hospital supplies. The importance of proper dressings and bandages for surgical cases, and of selected diet for patients of all classes, is taken for granted in all modern hospital management. At Shao-wu we are able to give the inpatients only the coarse food which they have at home, while they would do so much better with some special diet. Even the regular dressings and bandages are too expensive for our general use, and the best substitutes we can afford for them in the majority of cases are gauze and oiled paper held on by a bit of twine.

EAST GATE OF SHAO-WU HOSPITAL

The appropriation for preachers and teachers, touring and schools, Christian literature and medical work altogether is only a little over a thousand dollars a year for all this great Shao-wu field. If some one who is abundantly able will only see fit to add another thousand to this, it will far more than double the efficiency of all these agencies.

THE STATION PLAN TO THE RELIEF OF TURKEY

THE young people of our Congregational societies and Sunday schools are offered the opportunity of directing their regular gifts to the support of the stricken Central Turkey Mission. While the denomination will be studying Turkey this fall and winter with more concentration than we have put into any similar course heretofore, it would be remarkable if scores of individuals, Sunday school classes, and societies should not wish to answer the pathetic appeal of that portion of our work in Turkey which has been so severely swept by the massacres of recent months. Subscriptions for this work will be given full credit on church apportionments and also enroll the subscribers as shareholders in the Station Plan. We add Central Turkey to work already supported by the 750 shareholders at Aruppukottai, Shao-wu, Sendai, Pang-Chuang, Harpoot, Mt. Silinda, Sholapur, and Ing-hok.

The Prudential Committee has assigned to us for this subscription the total amount of the *general appropriations* for the Central Turkey Mission, amounting to $2,412. This sum does not include the salaries of the thirty-three missionaries and eleven workers, nor the Woman's Board work in those places. It is what the Board is able to give the mission for its work, and this money is used largely in giving assistance to the dependent native churches and for the expenses of the touring pastors. This $2,412 is all that the Board can allow for general expenses, and it therefore is divided among the four stations and fifty-two outstations, so that each gets but a morsel.

First of all is massacre-scourged Adana, where Mr. Rogers met his sad death, faithful to his duty and to his Christian privilege of martyrdom. The entire station has been almost wiped out. Its churches have been destroyed. Most of these were upon the eve of becoming independent and self-supporting, one of them having five branches in outlying districts. To this station more than to any other in the entire circle of our work we owe a debt this year. Churches must be rebuilt, workers must be encouraged, new pastors and teachers must be trained. Those 20,000 lives sacrificed to the blood-lust of the Turk will be as seed for the new harvest.

The Theological Seminary at Marash gets $595, and upon that seminary now rests the burden of training and developing the entire band of native pastors and preachers who are to take the places of the twenty-one just slain.

Hadjin will receive $287 — famine-stricken, poverty-cursed Hadjin, struggling for life and needing a helping hand from over the seas. Then there is Tarsus, where that Christian warrior, Dr. Christie, and his wife are carrying on St. Paul's Institute, not taking any of these appropriations, to be sure, but still spiritually our representatives in the land of St. Paul. We want to add our prayers for their success.

Marash is to get twenty-six per cent of this subscription, $440, and that is all the Board is able to supply for the work of the seven missionaries living there, with the responsibility of its many churches and schools.

To Aintab goes $677 of this amount. What a pittance for the splendid work there! At Aintab there is the growing Central Turkey College, where the Merrills and the Goodsells are doing such valued work. The 177 students there are being trained into vast possibilities. Though the college takes none of the "General Work" appropriations from the mission, the missionaries and workers there are ours, and we can have a very real share in their life if we will. This is also true with reference to Dr. Shepard's fine work in the Aintab Hospital, where last year 5,500 patients were treated. Stephen Trowbridge, with his wife and four other women workers, is in that station in charge of twenty-nine churches, with their 11,780 adherents. Do we appreciate that in that city a congregation of 2,500 persons gathers every Sunday morning, and that the Second Church is completing its auditorium, to seat alone 2,500, the largest native church in Asia, while in one of the little outstations scarcely mentioned in the reports is a congregation of 1,800 — all the results of our past century of investment. Neither must we forget Kessab, with one of the most hopeful churches in the whole region; nor Oorfa, with its pastorless churches.

Are you satisfied with the channel through which you are pouring your gifts? Are there individuals who care to make a subscription for this particular work? We promise you report-letters during the year and a certificate of membership in the group of shareholders, and in every way we will strive to bring you into close personal touch with this work which you are supporting. Let all who wish to have a hand in it send their names and the amounts they subscribe to Brewer Eddy, Young People's Secretary. The shares are placed at $30, though subscriptions for parts of shares will be received.

HOME DEPARTMENT

CONDUCTED BY SECRETARY PATTON

HALLELUJAH!

THE financial year just closed has been one of the greatest in the history of the Board. There has been a large gain in receipts, so that all disbursements for the year have been covered. The old debt of $79,891.05 has been materially reduced through cash received from the Joint Campaign Fund, and the balance, $36,144.05, is amply provided for by cash and reliable pledges in the hands of Dr. Lucien C. Warner, treasurer of the Joint Campaign Fund. During July and August, when the subscriptions of the Joint Campaign were being paid, and when we were precluded on that account from making a general appeal, we greatly feared a reaction so far as the regular giving was concerned. There were weeks of grave apprehension in the Board Rooms, when it seemed almost certain that we would have to report a deficit; but toward the end it became apparent that lapsed conditional gifts would make an unusually good showing and that the churches were not oblivious of the peril of the Board. Not, however, until the last dollar was counted did we feel sure of the outcome. It is worth while studying the table below with some care, and to note how well the gain is distributed. It appears that there has been a gain in every item except legacies and Sunday schools. The falling off in legacies, $801.20, is so small as to be hardly worthy of notice, while the loss from Sunday schools is more apparent than real, as is explained in the footnote. Freed from the debt of former years, and with all bills paid for the fiscal year, we stand ready for a great advance during the centennial year upon which we have now entered.

THE FINANCIAL STATEMENT

RECEIVED IN AUGUST

	From Churches and Individuals	From the Woman's Boards	From S. S. and Y. P. S. C. E.	For Special Objects	From Legacies	Interest	Miscel.	Totals
1908	$89,581.53	$52,942.57	$1,306.03	$7,318.75	$101,325.53	$1,186.00		$253,660.41
1909	160,361.39	54,079.77	868.55	7,582.78	75,487.79	1,483.50	$14,125.75	313,989.53
Gain	$70,779.86	$1,137.20		$264.03		$297.50	$14,125.75	$60,329.12
Loss			$437.48		$25,837.74			

FOR TWELVE MONTHS TO AUGUST 31

1908	$340,805.24	$248,692.10	$12,513.22	$48,971.15	$166,369.34	$20,648.10		$837,999.15
1909	402,748 84	249,004.88	11.030.75	73,775.29	165,568.14	21,005.57	$24,029.78	947,163.25
Gain	$61,943.60	$312.78		$24,804.14		$357.47	$24,029.78	$109,164.10
Loss			$1,482.47*		$801.20			

*The above statement for the Sunday Schools does not include contributions for the missionary vessel *Hiram Bingham*, which amount to $6,410.44. Allowing for this amount we can report a gain of $4,927.97 from the Sunday Schools and Young People's Societies. Taking into account the *Hiram Bingham* money an adjustment would also have to be made in the total receipts from all sources, the figures in that case being $953,573.69, a gain over last year of $115,574.54.

FOREIGN MISSIONS HELPING HOME MISSIONS

The Presbyterian Board of Foreign Missions has been making an investigation as to the effect of emphasizing the distinctive foreign missionary appeal upon the giving of churches to home missionary and local work. Letters were sent to churches which were known to have a separate subscription for the foreign work, asking for figures covering their giving to nine different objects, including a comparison with the giving to these same objects the year before the foreign appeal was placed on a separate basis. The result is not surprising to those who have studied church benevolences, but it is none the less impressive as showing that the appeal for the world work of Christ does not impede but rather helps the causes which the church is supporting at home. Eighteen typical churches have been selected for a tabular view. These show a gain in foreign missions of $10,175. At the same time they show a gain in their giving to home objects of $14,150. When we come to expenditures for the support of the local church, these eighteen churches show a gain of $27,956. Only one church in the list fell off in home missions. Most of them made notable gains. These figures speak for themselves and should go far toward settling once for all the question as to whether church finances locally and nationally are injured by the foreign missionary appeal. The case stands quite the other way. It is stated that lack of space alone prevents multiplying the evidence to a much greater extent. We are informed that the list of churches which have made a similar gain could be multiplied indefinitely.

HOW A SMALL CHURCH DOUBLED THE OFFERING

A letter from a pastor in one of our Western cities tells of the methods employed by him on Foreign Missionary Day, with the result that the collection taken was double that of the year previous and the largest for a number of years. The week previous he sent to his people envelopes and the leaflet "Do You Know?" His subject, announced the Sunday before, was on "The Closed Door Found by Perry in Japan in 1853, and the Open Door Found by Our Fleet in 1908." The same day the Sunday school used the program, "The Call of the Little Islands," and received $21.39 for the new missionary vessel. The Christian Endeavor Society took up the subject of the work of the South China Mission, and their collection amounted to $15. In the evening the pastor gave a stereopticon lecture on the North China Mission, adding $6.50 to the collection of the morning. He writes that while the offerings were not large to one used to the giving of larger churches, yet in view of the fact that the people are now agitating the matter of a new church and that the weather was not propitious, he feels that the people did fairly well in their treatment of "their cousins across the sea."

BEFORE THE SECRETARY COMES

We are getting a good deal of experience as to the method or sometimes lack of method on the part of pastors in preparing their churches for the appeal of the Secretary or the missionary when he comes to present the work of the Board. Sometimes we find that such careful arrangements have been made that the appeal falls like seed on the good ground, but not infrequently it happens that the Secretary goes into the pulpit and finds the annual offering staring him in the face, and not a single word has been said to prepare the way, and not a single arrangement made to gather the gifts of the people aside from passing the plates at the end of the sermon. We have sometimes been in churches where they have not even scattered cards or envelopes through the pews, and where no one came prepared to give. It seems almost past belief that any leader

of a church having in his heart the interest of the kingdom of Christ should come up to the annual offering for foreign missions without the slightest preparation. Growing out of our experience we venture to make the following suggestions as to what should be done before the Secretary comes: —

1. Do not apologize for the man who comes to present the cause of foreign missions. Pastors make a great mistake in yielding to their timidity at this point. Christ did not apologize for his attitude toward the world, and we do not find the apostles offering apologies because they brought the gospel to the whole creation. Take counsel of your courage and not of your fears. Place this work where it belongs in the mind of Christ and in the minds of all true followers of Christ. Give the impression to your people that you believe in this work with your whole heart and expect them to believe in it. It is true some narrow-minded Christians may stay at home, but they will soon learn after a few experiences of that kind that the cause moves on just the same and that they are in a lonely minority. Do not try to disguise the appeal of the Secretary by some title for his address which is misleading. Ask him to choose a title which sounds attractive and large, but do not ask him to cover up the fact that he has a missionary cause to present.

2. On the contrary, make a special feature of the coming of the representative of the Board. After you have picked your man, be he secretary, missionary, or lay representative, act as if it was worth while to have him address your people. It does our hearts good to have a pastor write to us six months in advance, making an engagement for an address. We know that pastor will make careful preparations when the day comes. Probably he will make the Sunday a missionary field day, allowing the speaker to give a special lecture in the evening, perhaps illustrated by the stereopticon, and also to address the Sunday school. "Yes," said one pastor whom we visited, "we turn everything on when the Board sends us a man." And truly he did. It was a glorious day for the church and for the Board, and a lasting impression was made. Special press notices are effective, and if the Secretary is not too modest his picture can be obtained for a half-tone reproduction in the papers. If after all these and other plans he does not "make good," as we say, notify his society of the fact, and never send for him again. If you make suitable preparations it is his part to "deliver the goods."

3. Possibly you will wish an offering after the address. That is not the best way, but circumstances may require it in your church. In that case you will, of course, prepare the people for the gift by a pastoral letter or emphatic notices from the pulpit, and by placing envelopes or subscription cards in the pews. The Board will gladly furnish these upon request. But do not delay writing for envelopes or literature until two days before the Sunday. Have everything well in hand several weeks in advance. Inform the Board representative of your plans and ask him to co-operate with you. Do not restrict him too much in a choice of a topic. He is likely to know best what he can do most effectively, but if you want him to talk to a collection let him know that fact. By all means, where possible, work to secure a definite amount based upon careful calculation of the resources of your people from past giving and from other circumstances within your knowledge. The amount called for in the Apportionment Plan will ordinarily be the figure you choose; at any rate your figure should bear some relation to your church apportionment. It is worth much to have a definite objective.

4. A better way, of course, is to have the speaker come to give information and inspiration without reference to a particular offering. If you have your benevolences systematized and on the weekly pledge system, working toward

the Apportionment Plan or some other definite benevolent budget, you give your Board representative a great advantage. He comes in that case not as a beggar, but as a reporter. He tells the people of their investments. They are in a better frame of mind toward him and he is in a better frame of mind toward them. It is simply glorious addressing congregations which, having attended to their missionary obligations, want to hear of the work. One of the great advantages of the Apportionment Plan is that it will place our churches in a different attitude toward missionary addresses and will open a way for much greater and more frequent and direct missionary preaching on the part of pastors and Board secretaries.

A WOMAN'S WORD TO PASTORS

We have received a letter from one of the ablest women in the Congregational denomination on the subject of the responsibility of pastors in the matter of presenting missions to their people, and especially in promoting the Apportionment Plan. It is so directly to the point that we wish to pass the word along to our pastors. The body of the letter is as follows; —

"It seems to me that, humanly speaking, the whole success of the Apportionment Plan depends on the attitude of the ministers, and the cordiality and wisdom with which they present it. Also, I believe that the ministers are quite unconscious of the large extent to which they have dropped the subject of missions from their preaching, and the responsibility that is theirs for the financial lapse of late years. For a long time I have felt that the vital point of connection between the cause and the churches lay right there. Only those already interested come to missionary meetings, but the ministers have the ear of all the Congregation every Sunday morning. The Boards have done their utmost; they cannot reach the great body of Christian people with their facts of need, opportunity, or success, but the ministers can. The Apportionment Plan is such a fine, businesslike way of meeting our obligations as churches — the first time the contribution part of missions has ever been put on a business basis (except in the Woman's Boards) — that I don't see how it can fail to commend itself to the men of the churches, most of whom know nothing about the work that has been done or that remains to be done.

"If this plan fails, I believe it will be the fault of the ministers. Could it not be made plain to them what a good responsibility rests upon them 'right now'?"

HOME DEPARTMENT NOTES

In view of the common practice of the larger churches in the support of particular missionaries on the foreign field, who are assigned to them by the Prudential Committee as their special representatives, the following minute, adopted by the Prudential Committee in 1867, is interesting reading: "A communication was read from Rev. Mr. Todd, asking that the Central Church, Boston, of which he is pastor, may be allowed to sustain one or more missionaries to be specifically assigned to them for that purpose. The secretaries were instructed to reply that the plan is regarded as inexpedient, giving the reasons for this opinion."

Rev. W. M. Millard, of Morgan Park, Ill., prepared for his people a missionary Bible reading, a copy of which lies before us. Although the responsive readings contained in our best hymnals include selections for missionary occasions, there is a special effectiveness in a pastor preparing a reading of his own. Mr. Millard has selected the leading Scriptural passages bearing on missions under the following heads: The Need, The Remedy, The Command, The Results.

FOREIGN DEPARTMENT

THE EDINBURGH MISSIONARY CONFERENCE

By Secretary JAMES L. BARTON

INTEREST in the foreign missionary conference to assemble for ten days in Edinburgh, Scotland, beginning June 14 next year, is rapidly increasing. And well it may; for as preparations proceed, it is evident that in no previous conference has there been an approach to the careful, thorough investigation of all phases of foreign mission work that is now being made by the eight commissions with whom hundreds of corresponding members and thousands of missionaries are cooperating. The work is progressing most satisfactorily. First-hand information regarding the facts, principles, policy, and methods of mission work, as carried on by all evangelical denominations, is pouring in from all parts of the world and is being arranged and classified by hundreds of experts.

The reports when published will constitute the most scientific and authoritative utterances upon the subject, and will cover practically every phase of foreign mission facts and problems. These reports will be printed in a series of some eight volumes, but at a price that will make them generally available.

The official conference will be composed of about 1,100 delegates, appointed by the different mission boards, the allotment being proportioned according to the annual receipts of each board. The American Board is entitled by this arrangement to thirty-nine delegates, thirteen of whom are assigned to the three Woman's Boards. There will be no *ex officio* membership in the conference; all who expect to enjoy its full privileges must be appointed by some mission board. The missionaries, native Christians, leaders from the mission field, officers of mission boards, and even speakers, chairmen and members of commissions, must all be delegates in order to have access to the floor of the conference hall where the reports are to be officially presented and the discussions take place.

The galleries of the conference hall, the Assembly Hall of the United Free Church of Scotland, furnishing about 1,000 sittings, will be available for those who are not delegates, and it is expected that special privileges to these seats can be secured through the mission boards for missionaries, alternates, and others. There will also be held parallel meetings of a more popular character in Synod Hall, to which admission will be charged. Evening sessions of a more general nature, addressed by the best speakers the world can produce, will be held at different places.

Experts in mission work will naturally be most interested in the discussions of the modern problems of missions by the delegates, but the general public will undoubtedly be deeply interested in the more popular gatherings, where subjects of a general character will be treated by distinguished speakers.

Delegates will be entertained at Edinburgh, but all others, including missionaries, will be treated as visitors. It is announced that board and lodging can be obtained in Edinburgh at from two dollars to two dollars and a half

a day. An American committee upon transportation has been appointed and is now making arrangements for special rates for the round trip. Announcements will be made later.

A conference bulletin will be issued monthly, beginning with October and continuing until June. It will contain detailed and necessary information regarding all arrangements and plans for the conference. This periodical will be indispensable to all who expect to attend, and of great interest to everybody who wishes to keep informed regarding this most comprehensive and significant interdenominational and international mission conference ever assembled. The subscription price is fifty cents; orders may be sent to J. G. Hosmer, 14 Beacon Street, Boston, Mass.

This unique gathering is to be more than a conference; it will in reality be a congress of missions without legislative power. Among the delegates appointed by the various American, European, and Australian boards will be some of the leading missionaries of the world and a considerable number of the trained native leaders from the various mission fields. Not a few of these already have an international reputation. These Eastern delegates, being familiar with the English language, will be able to take part in the discussions which will occupy the principal time of the conference sessions. They will have the same liberty, power, and responsibility in the conference that is enjoyed by any delegate. There will probably be not less than one hundred of these foreign delegates, with twice or three times that number of missionaries.

This significant gathering will mark another great step in the direction of a more scientific comprehension and prosecution of foreign missions, as well as in the line of closer interdenominational and international co-operation. This is the first time in the history of the world that all the leading evangelical denominations of Christendom have enthusiastically united their forces in the creation of a parliament of missions.

The importance and far-reaching possibilities of such a gathering no one would venture even an attempt to predict. It is to deal with questions that bear upon the industrial, national, intellectual, social, moral, and spiritual uplift of more than two-thirds of the human race. Such a gathering is worthy the prayers and co-operation and support of every one who believes in the triumph of the gospel of Christ in the world.

FIELD NOTES

Then and Now

(West Central African Field)

By means of these two words Rev. Walter T. Currie, of Chisamba, in a recent letter sets a measure for what time has to tell as to the progress of mission work at Chiyuka, a prominent outstation of that mission. The period of time covered by his comparison is about eleven years: —

"*Then* a small room held all that would gather for a Sunday service.

"*Now* they have deserted a building three times enlarged, and the one recently built was last Sunday filled to overflowing by a congregation declared by the ushers to have numbered 1,094.

"*Then* Dr. James Johnston, author of 'Reality *vs.* Romance,' passing through, wrote that the chief was my friend, but that the people knew nothing of the gospel and they had no schools.

"*Now* there are eighty-eight children in the kindergarten, while the teachers in the adult schools declare that the school hours are too short for the work they have to do.

"*Then* the worship of fetiches was general.

"*Now* the gospel is making such

progress that seven people, four men and three women, recently brought their fetiches, saying they had no more use for them as they had learned better words and a truer way to happiness and life. At the same service fifteen young people stood up and, professing their desire to follow Jesus, were admitted to the classes for probation. On the following day I united in Christian marriage five young couples, and when they all knelt in a row for the final prayer and benediction of the service, my heart cried out, 'Praise God for what he has wrought among this people.'"

A Populous Parish

(*North China Field*)

In a little pamphlet of twenty-four pages, entitled, "An Open Door," Drs. Emma B. Tucker and Frances F. Tucker make report of another year's work at the Pang-Chuang Hospital. It gives an impression, not only of wideness in the opening for mission work there, but also of immensity in the amount of material ready at hand to be worked. We hear much about the density of population in China, so many millions within a given area, without getting a very clear idea of how dense it really is. The accompanying pencil sketch, copied from "An Open Door," gives a graphic presentation to the eye and makes it more impressive than mere figures can. With Pang-Chuang as a center, this sketch shows the villages which fall within a radius of eight miles around it. There are more than 350 of them in all, and it is estimated that they contain about three million people. The hospital at Pang-Chuang is the single institution of its kind for ministry to this entire population. The whole Pang-Chuang mission field, mapped out in a similar way, would within its radius encircle nearly seven thousand of these Chinese villages — a vast parish for the little handful of mission workers stationed at that place. We cannot wonder at the feeling of the missionaries that "but a fringe of the possibilities has been touched," and that in much of that field there is not yet even a chemist's "trace" of the gospel. The medical arm continues to prove specially effective for purposes of introduction. This is well illustrated by the way in which the seven nurses in the hospital combine daily religious instruction with their medical ministries.

The Mission of Print

(*Austrian Field*)

The value of publication as a missionary agency has been repeatedly demonstrated on many a field. This is especially the case in countries where the people have acquaintance with Christianity chiefly in some nominal and devitalized form. Christian literature in the form of leaflet, hymn book,

or Testament will find its way and make its impression where the approach of a missionary in person would be unwelcome and ineffectual through prejudice. Fresh witness to this comes in a communication from Rev. J. S. Porter, of Prague, to the American Tract Society, relating to publication work of the Austrian Mission. He tells of the service to which its hymn books were put by Roman Catholics, evidently without either singers or audience being aware that they were using Protestant hymns. He relates the instance of a young man in Vienna who picked up on the street a mission tract, which had evidently been thrown away by the person to whom it was given. His reading of it led to his attendance at mission meetings and his entrance at length upon a Christian life. "We know of several conversions," says Mr. Porter, "where the first step was contact with our Christian literature." The publications of this mission have special value as a result of their circulation outside of the country where they are printed. "Our Bohemian Christian literature," Mr. Porter writes, "serves an ever increasing number of Bohemians who go to foreign countries. We are continually sending more or less to America. Recently I sent a small order to Bulgaria." Of the paper called *Blagovestnik*, published at Laibach, South Austria, by the Rev. Anton Chraska for circulation among the Slavonian people, Mr. Porter gives the following account: —

"Through the paper I come in contact with many who long for something better than their Roman Catholic faith. Often people write to me who would not dare to speak with me or attend a Protestant service. A lady wrote: 'As you know, we must go at least once a year to confession. I went recently. The priest asked me if I read papers that were against the Roman Church. I said yes, and that I read gladly *Blagovestnik*. The priest would not grant me forgiveness of sins until I promised to send back the last numbers of the paper and burn all former numbers in my possession.'"

Missionaries under Fire

(*Philippine Field*)

An insurrection which broke out at Davao in Mindanao early in June came near having fatal consequences to our missionaries and mission property there. From the detailed official report written June 16 by Mr. A. W. Templeton, deputy superintendent of schools, it appears that a company of native constabulary on Sunday, June 6, deserted their barracks and resorted to the neighboring hills with their arms and abundance of ammunition. From that point they made an attack upon the town which culminated on Tuesday, June 8. Meanwhile the Americans in the city prepared to defend themselves with the arms and ammunition left behind, concentrating first in the house of the Manila Trading & Supply Company and later at the Roman Catholic convent, to which before the attack on Tuesday all the ladies were taken except Mrs. Sibley, who remained with her husband at the trading house. After the attack began Dr. and Mrs. Sibley with their infant daughter were obliged to flee under fire for refuge in the convent. Though this building was assaulted and several people wounded, relief came before the attempt against it could be fully carried out. Dr. Sibley's surgical services for the wounded were of very great value, as also were those of Mrs. Sibley with her training as a nurse. Without her and another woman with similar training to care for the wounded, Mr. Templeton says, "things would have been vastly different." Of all the women present Mr. Templeton speaks in the highest terms: "They were ready to mount guard with the exhausted men, to carry them food and drink, and to do all in their power to give comfort to the besieged." He also pays the following tribute to the services of those in charge of the convent: —

"The mission of the church the world over is to give spiritual and

physical aid to all, and in this instance they did their duty nobly. The father superior, Father Lynch, and the other brothers gave shelter to the people of the town and all during the fight carried bread, wine, and water to those

8. We are, however, all well and unscathed, except for the nervous strain upon my wife and child. Our house, books, clothes, etc., are riddled, but we were not there; we were at the Roman Catholic convent with all other Ameri-

SIVAS HOSPITAL AND PATIENTS

handling the guns. The rooms were open to the ladies, and with comforts and self-sacrifice they won a warm place in the hearts of the grateful defenders, while they sent up prayer after prayer for the safety of their friends."

Dr. Sibley, in forwarding a copy of Mr. Templeton's report, adds this by way of a footnote: —

"In my judgment it is quite a remarkable thing that your mission to the Philippines was not wiped out June

cans. Religious work is at a standstill Medical work is in abundance."

A Year of Hospital Ministry

(Western Turkey Field)

From a few items in the recent report of a year's medical work done in the mission hospital at Sivas, Turkey, it can be readily seen, not only how valuable a work it is, but also with what thorough economy it is carried on.

In amount it has been practically

double what had been done in the same hospital the preceding year. In the sixteen beds available 181 patients have been admitted for an average of about fourteen days each. Of these about two-thirds were Armenians and nearly one-fourth Turks. In spite of the extreme poverty from which the people of that region have suffered on account of meager grain crops for the last two years, the patients paid two-thirds of the expense of their treatment aside from the salaries of the doctor and head nurse. The cost per day of treating a patient in this hospital, including operations, is about forty cents. One hundred and twenty dollars maintains a free bed through the year. In the year now beginning it is expected to enlarge the work by the addition of five more beds and the assistance of another nurse and a thoroughly qualified pharmacist.

The thoroughly missionary aim of this medical ministry appears in the statement of Dr. Charles E. Clark in submitting the report: "We have sought constantly through the year to lead the patients to a better knowledge of God. By a weekly class with the helpers in the study of the life of Christ we have sought to keep before ourselves our opportunity and our duty in the direction of personal work. Dr. Clark has spoken to the men and Miss Cole to the women every Sunday, trying to bring to them some gospel message. The patients have again and again shown their interest in the Bible. by reading and study."

The Second Visit

(Madura Field)

Among the Letters from the Missions in the *Herald* of last May was a description by Miss Gertrude E. Chandler of a visit to a small village six miles out of Madura. The following is in the nature of a sequel to it, which Miss Chandler sends after an interval of some months: —

"Let me tell you what is happening in the dark corner that my father and I visited last January, where we had such a gay standard bearer to meet us.

"All these past months a faithful catechist has been quietly working, trying in every way to make known the Saviour's love to those simple village folk. He has an earnest Christian wife to help him, and for two months his daughter, one of our Capron Hall girls, was at home for her vacation, and without doubt her winning presence and loving consecration did much to bring the true meaning of Christianity close to her neighbors.

"A week ago four of us went out again on a Sunday morning to be present at a service where ten people came forward to take their place under Christ's banner. How little we know of this step from darkness into light! It takes patience, tact, and the faith which comes from God alone wisely to lead and guide these beginners, and yet the new expression of eagerness and joy on their faces so soon tells the story of the Saviour's power to save.

"One of the men is the village teacher and he has been refused any further support by the other villagers because of this step, but the other Christians are aiding him in every way that they can so that he may be able to continue with his school. One of the women, a young girl really, has a married sister who was eager to join with her, but the husband interfered and held her back.

"At the close of the service we celebrated the Lord's Supper right there in the open shed, with many curious passers-by peering in. It made one pray most earnestly that our actions and words and the spirit revealed through them should be so sincere and Christ-like that the hearts about us would feel him and be touched.

"After it was all over and we were driving home the catechist's daughter said, 'I know now what it means when it says, "There is joy in the presence of the angels of God over one sinner that repenteth,"' and we felt that we could echo her thought."

THE OLD AFION KARA HISSAR, MOSQUE IN RUINS

LETTERS FROM THE MISSIONS

WESTERN TURKEY MISSION

WELL-GROUNDED ENTHUSIASM

To a letter from Smyrna, August 8, Rev. Charles K. Tracy subscribes himself, "Yours hopefully, enthusiastically." The grounds for his hope and enthusiasm are apparent in the text of the letter: —

"I have been spending a week up the country in old Phrygia, where archæologists go to study the rock carvings of Hittite times. I went to visit people who, according to some noted American authorities, may be descendants of the Hittites. On the southern edge of the great Phrygian plain, among sharp needle towers of volcanic rock, lies the city of Afion Kara Hissar, a place of about forty thousand inhabitants, and one of the least touched, least modernized places of its size in Turkey. It is a stronghold of mediæval ideas and of a sturdy fanaticism that commands respect because of its very vitality.

Rock Christians

"The handful of evangelical Christians in Afion Kara Hissar is made of the best material. Something of the basaltic rock of their fortress is in them. They live at the foot of a cliff and castle that for sheer loftiness and mid-air suspension surpass anything else I have seen in this land of ancient fortresses. The little band of Christians has, like the old castle, come through many a siege gloriously. Now they emerge from obscurity. The echoes of a church bell startle the city and bring a curious crowd of listeners to the new mission building. Ignorant of the help from friends of missions, the hostile party of the place exclaim, 'Who would believe that such a handful of Protestants could build such a school and make such a stir!'

No Small Stir

"There is no doubt about the stir in the past, the present, and the fu-

ture. The cause of the stir was the existence of a small body of perhaps a dozen real Christians in a city of deep darkness. While these true-hearted people continue to preach and to pray there will always be a stir. They talk incessantly about the new light they have found. They try to live by that light at all costs. They are just what many of our American Christians would call 'narrow.' But it is often the 'narrow' people that do the work for Christ in this world. It is a critical time when they begin to grow 'broad' in this country. They are like some of their native streams that in their early course cut channels in the rocks, then broaden into placid streams, and end in swamps.

Town Talk

"The talk of the city has been the progress of the mission building and the way the Protestants work. With Mr. McNaughton at their head, they have rushed up a church and school and parsonage, all in one, at a cost of about half the estimate an architect would give. The result is gratifying. The building stands alone in its excellences, giving importance to the neighborhood. The hitherto homeless church now finds a shelter attractive alike to its children and to strangers. Its halls are already crowded, and the pastor feels that the plans were laid too small. The real workers, now forming a select company of thirty, do the work of the mission like paid helpers. They bring in hundreds to the meetings; they personally run the errands for school and church, and do the buying and much of the tinkering about the place. Their devotion to the pastor is exceptional.

Practical Thanksgiving

"On the evening of my arrival the 'select company' met in the schoolrooms for a thanksgiving ceremony. One of them read an address of thanks to the pastor, to Mr. McNaughton, and to the American Board, for help received in starting this work and school. A large box of gifts was presented to the pastor. It was evidently the product of the trades represented

THE NEW AFION KARA HISSAR, AMERICAN BOARD MISSION

in the meeting, and was exceedingly practical. There was singing, in gospel language and in strains that I should imagine may have been handed down from the Hittites — not bad taste, but weird as their crumbling cliffs. No doubt the Spirit was present. That is the important fact in Afion Kara Hissar."

CEYLON MISSION

A CHRISTIAN CONVENTION AT UDUVIL

A letter of Mr. W. E. Hitchcock from Valvettyturai, July 13, contains an account of the Christian convention of three missions, which was held at Uduvil from the 21st to the 25th of June. This was under the leadership of Messrs. Eddy, Walker, and Larson, whose ability and experience in such work made an occasion of great impressiveness and value. He says: —

"The church was crowded full at almost every meeting; in fact, at many sessions there was not room for all who came, and another meeting was held in the schoolroom. I do not think I have ever seen such large audiences, over a thousand, so quiet and attentive day after day. At a meeting for the schoolgirls only, eighteen girls rose to express their desire to live a Christian life. Four of them were from our boarding school here at Uduppiddi, and others who did not rise in that meeting have since expressed the same desire. The teachers, too, seem to have gained much benefit from the meetings, and we are feeling much encouraged in regard to spiritual things. Four girls joined the church here last Sunday. Two others had applied, but as they joined the school only this term it was thought best for them to wait till next time. The week after the convention an evangelistic campaign was arranged in the east side of the Varany field, at which the pastors of Uduppiddi and of Achchuvely, the pastor's wife and two Bible-women, and four or five other members went to help the Varany catechist and the teachers in that field for the 2d, 3d, and 4th of July. A communion service was held there on Sunday, ten miles from here, at which four were baptized and two who had been previously baptized were received into membership. The men who went there to work seem to think that a very hopeful field, as the people listened to them carefully. 'The harvest truly is plentiful, but the laborers are few.'"

CENTRAL TURKEY MISSION

AMID THE RUINS AT ADANA

Writing from Adana, August 10, Rev. W. Nesbitt Chambers gives a picture pathetic as it is graphic of the surviving Protestant Christians gathering for public worship among the ruins of that stricken city: —

"The blackened walls of the church stand as if pitifully pleading to be restored to their pristine service, affording a place for the worship of God and the proclamation of his truth. The bell, rescued from the ruins and lying in our yard, seems to say, 'Oh, when shall I again joyously ring forth to call to Christian prayer over a reconstructed city?' The people, in this respect homeless, long to get back to their accustomed place of worship. The opportunity for Christian work is now very great. The Gregorian Armenians very kindly offered us the use of their church for service on Sabbath afternoons. An audience of about 1,500 usually collects at that service. At the same hour another service is held under a booth near which many homeless people are living in tents. At this service about 1,000 people collect. Each Sabbath morning we hold a service on the balcony of our house. In this little space three to four hundred people crowd. At that same hour on Sabbath mornings, in another part of the city, another service is held, and the little place is crowded. The opportunities for preaching are very great. We cannot afford to slacken effort in this respect. Even working at the very greatest disadvan-

tage, we must push forward. God's people must never sound retreat. We earnestly hope that the friends of this work will come to the help of the Lord. In spite of the great obstacles to be overcome, forward is the watchword."

SHANSI MISSION

REFRESHING NEWS

Dr. I. J. Atwood sends across the continent from the Pacific coast good tidings just received from Shansi. He calls them "refreshing news" of that field, not only because of encouraging progress reported among the recruits, but also of the abundant wheat harvest which has been secured upon the fields formerly devoted to culture of the poppy. He quotes from a letter of Rev. Paul L. Corbin, which records the astonishing change in that respect which has been witnessed this year in Shansi, so notorious as an opium province: —

"Best of all, not an opium poppy was grown in the valley this year, nor any part of Shansi, for that matter. That is a statement hard to believe, but it is true nevertheless that old Shansi in a single season absolutely and completely stopped the cultivation of the opium poppy.

"In March I took a journey of 900 li through the Chin Chow and Liao Cho districts, south and east of Tai-ku, and no poppies were being grown anywhere. In late April and early May I made another tour to the Yellow River district, and those fertile flats at Liu Lintze, as well as everywhere else — no opium. Hallelujah! 'It is the Lord's doing and it is marvelous in our eyes!'"

MADURA MISSION

SPREADING TOO MUCH

After reading the portion given below of a recent letter from Rev. John X. Miller, of Pasumalai, one can well understand his feeling that so much spreading of himself is at the risk of exceeding thinness in spots, and that he should conclude with the urgent appeal, "Can't we have another missionary for Pasumalai?"

"No one man, unless he is a genius, which I'm not, can care for a school with 616 pupils working in so many departments: normal, high, manual training, farm, and now to be added and worked out a commercial department. I teach seventeen hours weekly, write letters, keep accounts, raise money, settle disputes, administer discipline, talk with, pray with, and work with these boys as much as possible individually; superintend night study, dormitories, and do or try to do a host of other things — preach, lecture, and practice."

THE WIDE FIELD

TURKEY

A COLLEGE SETTLEMENT IN ASIA MINOR

In the July number of *The Student World* Dr. Roxana H. Vivian, acting president of the American College for Girls at Constantinople, gives an interesting account of what is being done by a graduate of that institution single-handed in an interior Armenian village. Following is part of the description: —

"The American College for Girls at Constantinople gives earnest support to an interesting settlement work conducted by a graduate, Miss Mianzara Kaprielian, who, hearing of the ignorance and degradation of a small Armenian village in Asia Minor, and saying with others, 'Some one ought to go there,' finally said to herself, 'Why not I?' and made her plans to go. She was promised £16 a year for personal support (discontinued since on account of a business failure), and before going into the interior visited the college and won its hearty co-operation.

"The place is a day's wagon journey from the railroad. Her only hope of

books and papers was what she could carry on her person or what a visiting missionary might bring, and she is a woman who has depended much on books and reading; but with the constitution her plans to have a small cottage, to be a model of order and cleanliness and to afford reading rooms for men and women and for other lines of settlement work, may be realized. Of the 3,500 inhabitants in the village, perhaps twenty men and two women could read when she went there. They are miserably poor, and live by cultivating a poor soil under the hardest conditions and growing silkworms in the midst of dirt and disease. After the first night in one of the villager's houses, Miss Kaprielian spent the next day helping and teaching her hostess to clean house.

"From small beginnings she has become a real leader in the village in these two years, has given many helpful talks to men, women, and young girls, and has been asked finally to speak in the large Armenian church of the village, an invitation doubtless never before extended to a woman in that district. She is one of the many graduates doing Christian work of whom the college is justly proud and whom it gladly assists."

AFRICA

JUBILEE IN BASUTOLAND

In the August number of *Record of Christian Work*, Miss Ellen C. Wood has an article describing the celebration of fifty years' history in the Basuto Mission. It is largely in the words of Madame Goy, daughter of one of the pioneer missionaries who was in attendance at the jubilee. Miss Wood says of this remarkable mission work: —

"Last year the only black nation in the world celebrated its missionary jubilee. About seventy-five years ago, Chief Moshesh, desiring for his people peace rather than war, met a hunter who told him that his tribe might be saved from destruction if he could get missionaries to be his helpers. Moshesh commissioned the hunter to send him at least one, and soon after dispatched 300 head of cattle southward in token of his sincerity. At this time the French Protestant Church, full of faith and newly awakened to Africa's need, sent out their second party of three missionaries. Hearing of the chief's desire, these gladly turned their faces towards Basutoland, where the people were still plunged in heathenism of the grossest kind.

"Here, where there was no belief in a supreme God, where ancestral spirits were worshiped by sacrifice and incantation, and cannibalism prevailed among those who had been brought to grievous want through long years of devastation of home and land, the three missionaries established their work at Morija, the chief's town.

"From this beginning, through many vicissitudes, developing along new lines as the needs became apparent, the mission has grown steadily, until Bible and theological schools supply trained evangelists to 210 outstations and native pastors to twenty-seven parishes where 25,000 communicants and catechumens are gathered to the church and 11,000 children are being given a Christian education.

"During the past ten years the Substitute Band, an American organization, has supported sixteen native evangelists in Basutoland."

INDIA

HOW MISSIONARIES KEEP HOLIDAY

For the following memoranda of the Kodaikanal Missionary Conference this year acknowledgment is due to Principal William M. Zumbro, of the American College at Madura: —

"The annual conference of the South India Missionary Association has come to be one of the important annual events of missionary life in South India. The conference is held at Kodaikanal, one of the most delightful hill stations in Southern India. The number of missionaries at Kodaikanal during the past season was nearly 350, and a delightful

company they were. The South India Missionary Association includes members of twenty-nine different missions. The statistical report of the secretary showed that the gain in the Christian community during the past year had been five per cent, the total returned being 707,120; the increase in the number of scholars in schools had been ten per cent, the total for the year being 229,209; the contributions of the Indian community had increased fifteen per cent, the total amount contributed being $118,800.

AMERICAN MISSION CHURCH AT KODAIKANAL

"On the last day of the conference there was a public meeting in the morning, which was largely attended by English residents and government officials as well as by missionaries. Two addresses were given, dealing with the general aspects of missionary work, Mr. Mathew Young, of the Indian Civil Service, presiding.

"The conference was held in the new American Madura Mission Church, shown in the accompanying picture. The old church building, begun in 1854, was taken down in 1902, as it had become too small for those who wished to worship in it. A monument now marks the site of that first American Mission Church in Kodaikanal, bearing inscriptions, 'In loving remembrance of those who once worshiped God in this place,' and 'To the memory of those who lie buried in this cemetery.'"

A MERGER OF MISSION PAPERS

For nearly forty years the Madura Mission has issued a bimonthly paper, in Tamil and English, entitled, *Satthiavarthamani* (True News). It was started by Dr. George T. Washburn in 1870, and in recent years has been under the care of Dr. J. P. Jones, with the co-operation of several other members of the mission. The paper has been a success and has served an excellent purpose. But a change has now been made, the result of the union of Christian forces, native and foreign, in Southern India. The United Church of South India, in which our own mission has joined with others, has now established a paper entitled, *The United Church Herald*, and the *Satthiavarthamani* has been merged into this publication. The English and Telugu part will be published once a month in Madras, while the Tamil section, of twelve pages, will be issued bimonthly at Pasumalai. The paper of the Arcot Mission has also been merged into *The United Church Herald*. While there will doubtless be some loss in the local influence of the single publications, it

is believed there will be a large gain in the wider view that will be presented to Indian Christians as to Christian work. May this organ of the South Indian United Church, and the church itself, be abundantly prospered in the coming years.

MANCHURIA

REACTION AFTER REVIVAL

A missionary of the United Free Church of Scotland contributes to its *Missionary Record* a statement of the disappointments that have come, at least in his district, in the wake of the great revival in Manchuria. The hope has not been realized that in Manchuria there would be the same persistent advance as in Korea. Startling relapses have occurred, even among those who confessed Christ when the swords of the Boxers were at their throats, and who appeared to have received the Holy Spirit in power. It is difficult for one not on the ground to conceive the sharp contrasts that are to be found in lives divided between Christian light and heathen darkness and still linked in many ways to heathenism. The main cause of failure is attributed to the lack of preparation in the hearts of many who were reached. The soil was shallow. Spiritual results seem to have been in inverse proportion to the physical excitement at the time of revival. Non-Christian spectators and uneducated inquirers were most violent. The deeper and more instructed souls were as much moved, but not to such physical demonstrations.

Further hindrance came with a wave of Boxerism which swept over many places. The Roman Catholics were terrorized into arming themselves and entrenching their main station. A breath of legal authority sufficed to scatter this danger, but as it lasted for several months many of the weaker disciples were dragged back by their relatives or lost heart of themselves.

Still another hindrance is one that is familiar on mission fields, the power of environment. The church in Manchuria is in most places still a man's church; the women do not number ten per cent of the congregations. It is almost hopeless for one still a child in the faith, uninstructed, fickle-minded, timid, to hold steadily to the new way while living in a heathen home, usually far from any church. How can he teach others when he himself understands so little?

Happily there is another side to the picture. The Manchurian church as a whole has been radically changed by the revival. It has seen a vision of Jesus and its people have been truly horror-stricken at their own sins. They have got a glimpse, at least, of the meaning of the cross. They know that this religion is spiritual. The new leaven is hid in the meal. The church for the first time has leaders who are Spirit-filled men. There are those now who can gather their fellow-Christians and by the might of prayer and exhortation kindle the dull spiritual fires. For these men the revival has been their anointing of power. In spite of many grievous disappointments it is felt that the revival has opened a new day for the Manchurian church.

THE PORTFOLIO

A Missionary Parable

In the year 1864 a great cyclone and tidal wave swept over the town and neighborhood of Masulipatam. Thousands of people lost their lives and many acres of land were rendered barren by the salt deposited by the sea water; but by the influence of rain and dew and flood more and more of this barren land is being brought under cultivation, and land which for thirty or forty years seemed hopelessly barren is now bringing forth large crops of rice every year. So it is with the spir-

itual soil of India. In itself it is most fertile, but for centuries it has to a large extent been rendered barren by reason of the hopeless philosophy of the Vedanta, the degrading superstitions of the popular idolatry, and the deadening influences of Mohammedan fatalism; but Christian influences of various kinds — Christian laws, Christian literature, Christian administration of justice, mission schools, hospitals, street preaching and zenana teaching — are being shed over the vast field of Hinduism and Mohammedanism, and gradually the soil is becoming fertile. What is worthless is being rooted out, and that which is of God is being preserved and beautified. May God hasten the time when his church will multiply and strengthen these influences! "Then shall the desert rejoice and blossom as the rose," when from the Himalayas to Cape Comorin the cross shall triumph, and the religiousness of the Hindu and the zeal and obedience of the Mussulman shall be brought into the service of Christ.

From the "Hope of India," by William C. Penn, in the Church Missionary Review of September, 1909.

A Chinese Challenge

China looks to the fullest co-operation of all of the civilized Powers in her attempt to throttle the opium evil. She trusts that such restrictions of the existing treaties as may be found to hamper her efforts in dealing with this question may not be used to this end.

And, Mr. President, may I say that China joins the other great Powers in looking upon the opium habit as a great moral issue. . . . I make no apology for having dwelt upon the economic and other results of the opium traffic; such results must demand the most careful consideration; but we are not insensible of the fact that it is by none of these considerations primarily that the question is ultimately to be settled. . . .

We shall agree that it is not right to speak of moral issues as coming under the denomination of sentiment. No investigation will command confidence which fails to take full account of the influence of opium, not only upon the resources of the country, but also of its baneful effects upon the bodies, minds, and, most of all, the character of men; and it is in dealing with it as a moral issue that there lies the fullest hope of our success. It is as such that it has aroused the attention of the Chinese people. Read the Chinese press, hear the speeches at the anti-opium meetings, study the present anti-opium movement where you will, and you will see that its appeal is a moral and patriotic appeal.

The agitation seems to prophesy a mighty revival in national righteousness, reaching into every avenue — political, social, and commercial. With all of the shortcomings of China's old educational system it had this to commend it, that it insisted upon a thorough study of the ethics of Confucius and Mencius, and the result is a large fund of moral sentiment. This is our greatest force in entering into this contest, and outside of China also one is conscious of that mighty force, greater than the world's combined navies and armies, greater than the power of all the world's gold and silver — the Christian conscience.

With these forces behind us we may enter with confidence into what may be rightly called one of the greatest moral crusades of the twentieth century; for whatever laws the nations of the world may decide to adopt towards each other, we may not forget that there is a law higher than all human laws, a law greater than all economic laws, a law that transcends even the law of nature, and that is the eternal law of heaven, which, through Confucius, says, "Do not unto others what thou wouldst not have others do unto thee," and which, through Jesus Christ, says, "Thou shalt love thy neighbor as thyself."

From the address of His Excellency, T'ang K'ai-sun, at the International Opium Conference.

THE BOOKSHELF

The Black Bishop: Samuel Adjai Crowther. By Jesse Page. New York: Fleming H. Revell Co. Pp. 440. Price, $2.00 net.

Stewart of Lovedale: The Life of James Stewart, D.D., M.D. By James Wells. New York: F. H. Revell Co. Pp. 419. Price, $1.50 net.

George Grenfell: Congo Missionary and Explorer. By George Hawker. New York: F. H. Revell Co. Pp. 585. Price, $2.00 net.

D. M. Thornton: A Study in Missionary Ideals and Methods. By W. H. T. Gairdner. New York: F. H. Revell Co. Pp. 283. Price, $1.25 net.

Africa is unlike most other lands as a field for missionary work. It is largely undiscovered country till the missionary penetrates its wilds and gets into some kind of friendly touch with its villages and tribes. An African mission field has not only to be entered upon and worked, it has first to be located and explored. So the representative African missionary is a type by himself. He combines in one man the character of evangelist, teacher, and spiritual leader with that of explorer, even of adventurer in the better sense, and of institution builder. The completest specimen of the type was David Livingstone, but there have been many others in whom the same typical qualities have been strongly marked, with a good deal of individual variation.

Of recent books from the press of Fleming H. Revell Company, four are biographies of such African missionary leaders. They were men of widely differing traits, as their fields of service were far apart at the four corners of the vast Dark Continent. Roughly each of them is associated with one of the four great African rivers, the Niger, the Congo, the Zambesi, and the Nile.

THE BLACK BISHOP

The earliest of the four and longest in both life and missionary service was Bishop Samuel A. Crowther of the English Church Missions in Nigeria. Alone of the four, Bishop Crowther was an African of purest native stock. As a lad he had been torn from his home and forced from place to place as a slave till in 1822 he was rescued by a British warship and taken to Sierra Leone. In six months he had learned to read. Three years later he was baptized. The next year he went to England. The year after he was in college at Fourah Bay, where he soon showed remarkable capacity. In nine years more he was ordained a clergyman in the English Church on the occasion of another visit to England. Six months later he was back in his native Africa entering on a period of missionary service which lasted for forty-eight years, during more than half of which he was English Church bishop of the whole Niger territory. Even before his ordination he had done considerable exploring of the Niger country. Through his long missionary life this was a prominent part of his work, only that it was exploration, far less for geographical discovery than for the discovery of peoples to whom to carry his message of life. At the same time he had a keen eye for trading facilities and was always ready to promote them. For all such ventures into unmapped places and among untaught tribes he had two immense advantages in being a black man himself. One was his native speech and the other his immunity from African diseases. With his European companions falling sick and dead at his side in that pestilential climate, he was proof against it from being born there, and he lived to be at least eighty-five, his monument says about eighty-nine. Both the need and the worth of a native ministry for Africa were splendidly demonstrated in his case. Perhaps the most remarkable thing about Bishop Crowther was his uncommon capacity not only of mind and heart, but of discreet judgment, of saving common sense, of practical wisdom with all sorts of men. This rare faculty of his was specially evidenced in relation with his fellow-tribesmen who had already become Mohammedans.

STEWART OF LOVEDALE

The second in this quartet of missionary leaders was familiarly known as

Stewart of Lovedale. The station inseparably associated with his name is diagonally across the great African continent in the far southwest, over two thousand miles distant from Bishop Crowther's diocese. Dr. James Stewart was a missionary of the Presbyterian Free Church of Scotland. More nearly than any other man was he the Elisha to whom fell the mantle of David Livingstone. His first resolve to be a missionary, made at fifteen between the plow handles on his father's Perthshire farm, took both strength and shape on Livingstone's appeal eleven years later for his countrymen to see that the door which he had opened should not be closed. Stewart's first voyage to Africa was in the company of Mrs. Livingstone, going to rejoin her husband. After obstacles that would have baffled a less doughty man, he reached Livingstone on the Zambesi and found in his welcome reward for all he had endured. Here he served his apprenticeship both as missionary and explorer. When Livingstone's body was laid at rest in Westminster Abbey, Stewart was there. From that memorable scene he went directly to Scotland and proposed the opening of a mission in South Africa to be called Livingstonia. His proposal was eagerly taken up and the necessary funds soon raised. Nearly all the preliminary work he did single-handed, personally selecting all the men and taking all the financial responsibility. He had already been some years in charge of the Lovedale Mission, and had founded Blythswood after the same pattern. His presence was required there before he could go to direct in person the planting of Livingstonia. But in little over two years after seeing the body of Livingstone entombed in Westminster Abbey he was once more on the Zambesi, in the field of Livingstone's work. So again he became the missionary explorer, laying foundations upon which in a single generation, over an area larger than New England, Christian institutions and civilization have been built such as commonly took centuries of time. Again fifteen years later, in his sixty-first year, he turned aside from the Lovedale work for fourteen months of strenuous pioneering to establish the East Central African Mission. But the larger part of his missionary life was given to Lovedale. There his work was intensive, as in the other fields it was extensive. When he went to it in 1867 it was still, after more than twenty years, in the experimental stage. He reconstructed, expended, and consolidated it until it became a model of comprehensive and diversified missionary work. In the many-sidedness of the mission is reflected the versatility of the man. He was evangelist, pastor, physician, educator, agriculturalist, captain of industry, all in one, and the mission which he left as his monument is a true university of the African people in its ministries to the whole range of their human needs.

GRENFELL AND THE CONGO

Thirteen years after James Stewart first reached the east coast of Africa, George Grenfell arrived on the west. He, too, got the missionary impulse from Livingstone, but in part also from another African pioneer, Alfred Saker, missionary to the Cameroons. It was in company with the veteran Saker that the young Grenfell went to the Baptist African Mission in 1875. For three years he served his apprenticeship in this field, with some taste of exploring regions where no white man had been before. But Stanley's memorable achievement of "Through the Dark Continent" opened the field for Grenfell's life work. Upon proof that the Congo was one grand waterway connecting the Atlantic coast with the very heart of the continent, Grenfell was detailed by his society for opening its mission of that name. There for twenty-eight years was his field in the basin of that mighty African river, till his body was buried beside it far up at its confluence with another great stream. The extent of the field as well as its newness gave the occasion for

much exploring, and George Grenfell was equal to the occasion. His resourcefulness was shown in his putting together and launching, without any skilled mechanic to help him, the mission boat *Peace*, which was sent out to him on the Upper Congo in several hundred sections. His work as an explorer throughout the vast Congo country bulks so large that his biographer has left most of it for separate and more scientific treatment by Sir Henry Johnson. But the scientific side of Grenfell's work was ever secondary to the religious. His was a roving commission, well described by the Pauline phrase, "In journeyings often." When at length insidious disease overcame his tenacious strength and death passed upon him, "the fountains of sorrow, opened at Basoko, flowed with ever widening stream. When the news was flashed up and down river by the mysterious telegraphy of the natives, there was weeping from Stanley Falls to the coast. Eulogies were written and spoken by leaders of science and religion, but the best tribute to his work and worth was the tender, sorrowful, unfeigned reverent love of those simple people, for whose uplifting and salvation he travailed even unto death."

DOUGLAS MONTAGUE THORNTON

The latest and shortest life of the four was that of Douglas M. Thornton, English Church missionary on the banks of the Nile. In him the Student Volunteer Movement had one of its choicest results. He was a young man who saw visions and in the light of them plunged into stupendous tasks. Mohammedan Egypt was the field which he chose and he laid siege to its citadel at Cairo. While doing much to quicken a new life in the old Coptic Church, he was most intent on work for Moslems. To evangelize these people was always his final objective, for which he made his home in the house once the headquarters of Arabi Pasha, frequented the El Azhar University Mosque, and set forth from Cairo in 1907 upon travel through Upper Egypt and the Soudan borders. This was but the beginning of what would have led him into extensive explorations and ministries through the Soudan had his strenuous career not been cut short by death. At the early age of thirty-four, after less than ten years of service, this knightly soul put aside his earthly armor and was laid at rest. Had his life been spared for other decades of service, without doubt he would have carried the banner of missionary service far into the heart of Moslem Africa and made the cross triumphant over the crescent on many a field.

OTHER BOOKS RECEIVED

"Go Forward," by J. R. Miller. New York: Thomas Y. Crowell & Co. Pp. 52. Price, 50 cents net. "The Young Man's Affairs," by Charles R. Brown. New York: Thomas Y. Crowell & Co. Pp. 160. Price, $1.00 net. "With Christ in Palestine," by A. T. Schofield, M.D. New York: R. F. Fenno & Co. Pp. 96. Price, $1.25. "Christmas Builders," by Charles E. Jefferson. New York: Thomas Y. Crowell & Co. Pp. 32. Price, 50 cents net. "The Christmas Child," by Hesba Stretton. New York: Thomas Y. Crowell & Co. Pp. 66. Price, 50 cents net. "We Four and Two More," by Imogen Clark. New York: Thomas Y. Crowell & Co. Pp. 274. Price, $1.25. "Pinocchio: The Adventures of a Little Wooden Boy," by Carlo Collodi. New York: Thomas Y. Crowell & Co. Pp. 181. Price, $1.00. "The Mind of Christ," by T. Calvin McClelland. New York: Thomas Y. Crowell & Co. Pp. 219. Price, $1.25 net. "Christianity: Its Nature and Its Truth," by Arthur S. Peake. New York: Thomas Y. Crowell & Co. Pp. 298. Price, $1.25 net. "The Boy and the Church," by Eugene C. Foster. Philadelphia: The Sunday School Times Co. Pp. 188. Price, 75 cents net. "Mental Medicine," by Oliver Huckel. New York: Thomas Y. Crowell & Co. Pp. 252. Price, $1.00 net. "The Romance of Missionary Heroism," by John C. Lambert. London: Seeley & Co. Pp. 346. Price, 5 shillings.

THE CHRONICLE

Arrivals Abroad

July 10. At Mt Silinda, South Africa, Dr. and Mrs. W. T. Lawrence and Mr. Arthur J. Orner.

July 17. At Sholapur, India, Rev. and Mrs L. S. Gates.

August 12. At Madrid, Spain, Miss Anna F. Webb.

Arrivals in this Country

August 18. At New York, Rev. and Mrs. Albert E. LeRoy, of the Zulu Mission.

August 25. At New York, Miss Annie T. Allen, of the Western Turkey Mission.

September 4. At New York, Mrs. George A. Wilder and Miss Cleo S. Wilder, of the Rhodesian Branch of the South African Mission.

September 5. At Boston, Miss Agnes Fenenga, of the Eastern Turkey Mission.

Departures

August 28. From San Francisco, Miss Martha S. Wiley, returning to the Foochow Mission, and Miss Agnes J. Meebold, to join the same mission. (See page 414.)

August 28. From New York, Miss Mary M. Haskell, returning to the European Turkey Mission.

September 2. From New York, Dr. and Mrs. H. H. Atkinson, returning to the Eastern Turkey Mission.

September 14. From San Francisco, Dr. and Mrs. D. C. Greene, returning to the Japan Mission.

September 15. From Boston, Miss Annie E. Gordon and Miss Olive M. Vaughan, returning to the Central Turkey Mission, and Miss Louise O. Unger, to join the same mission. (See page 414.)

Marriage

August 26. At Hancock Point, Maine, Rev. Edwin Dwight Kellogg and Miss Alice Rogers Ropes.

Births

July 21. At Hong Kong, China, a son, Harold Charles, to Dr. and Mrs. Charles R. Hagar.

August 20. At Newton Highlands, Mass., a daughter, Frances, to Secretary and Mrs. D. Brewer Eddy.

August 27. At Diarbekir, Turkey, a daughter, Esther, to Dr. and Mrs. Edwin St. John Ward.

Deaths

June 23. At Hartford, Conn., Mrs. Anna Cleveland Hastings, formerly of the Ceylon Mission. (See page 413.)

August 14. At Erzroom, Turkey, John Paul, son of Rev. and Mrs. Robert S Stapleton, aged one and a half years.

August 21. At Colorado Springs, Col., Mrs. Alzina M. C. Knapp, formerly of the Eastern Turkey Mission. (See page 412.)

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Our gallery of missionary children this month contains the portrait of Henry and

HENRY AND ALICE ATKINSON

Alice Atkinson, of Harpoot, aged respectively four and a half years and eight months.

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It is with much sorrow and deep sympathy for his parents that we have occasion to chronicle the death of John Paul Stapleton, whose picture appeared in this gallery three months ago.

DONATIONS RECEIVED IN AUGUST

NEW ENGLAND DISTRICT

Maine

Bangor, 1st Cong. ch.	50 00	
Belfast, Margaret N. Hazeltine, of which 5 for Sholapur, 10; H. M. Prentiss, 5,	15 00	
Bluehill, Cong. ch.	13 00	
Boothbay Harbor, Emily D. Thorpe,	5 00	
Camden, 1st Cong. ch.	19 00	
Cumberland Mills, John E. Warren,	25 00	
Harrison, Cong. ch., Friend,	5 00	
Kennebunkport, South Cong. ch., 43.25; 1st Cong. ch., 11.50,	54 75	
Lyman, Cong. ch.	15 00	
Machias, Friend,	2 00	
Norridgewock, Friend,	5 00	
North Yarmouth, Cong. ch.	12 00	
Portland, 2d Parish Cong. ch., H. H. Ricker, 10; do., Mrs. W. O. Hough, 5; do., Hattie A. Hutchins, 5,	20 00	
Searsport, 1st Cong. ch.	26 85	
Skowhegan, Island-av. Cong. ch.	8 00	
South Berwick, Cong. ch., Miss H. D. Sewall, 70; do., Jane Sewall, 50; do., Friend, 10,	130 00	
South Gardiner, Cong. ch.	24 00	
Standish, Cong. ch.	14 00	
Washington, Cong. ch.	10 00	
Waterford, 1st Cong. ch.	32 50	
Waterville, Cong. ch.	133 00	
——, Friend,	25 00	—644 10
Legacies.—New Gloucester, Solomon H. Chandler, for missionary work as specified in the will,		30,000 00
		30,644 10

New Hampshire

Acworth, Cong. ch. and Soc.	18 00	
Amherst, Cong. ch.	40 25	
Atkinson, Cong. ch.	49 05	
Bethlehem, Cong. ch.	2 65	
Center Ossipee, 1st Cong. ch.	34 00	
Concord, South Cong. ch., G., 10; Rev. N. F. Carter, 5,	15 00	
Dover, 1st Cong. ch.	124 42	
East Jaffrey, Cong. ch.	35 35	
Epping, Cong. ch.	75 00	
Greenland, Cong. ch., 70; E. R. G., 950,	1,020 00	
Hebron, Union Cong. ch. and Y. P. S. C. E., for Mt. Silinda,	11 00	
Hollis, Cong. ch.	20 00	
Jaffrey, Cong. ch.	25 00	
Keene, 1st Cong. ch., for Tirumangalam,	111 00	
Laconia, Mrs. Gertrude S. Blakely,	5 00	
Lakeport, W. C. Landis,	3 00	
Lee, Cong. ch.	17 98	
Mason, Cong. ch.	25 50	
Meriden, Cong. ch.	5 00	
Nashua, G. C. Shattuck,	10 00	
Newcastle, Cong. ch.	15 00	
Newfields, Cong. ch.	13 00	
Stratham, Cong. ch.	22 00	
Sunapee, Mrs. Geo. H. Bartlett,	15 00	
Swanzey, Cong. ch.	12 00	
Temple, Cong. ch.	16 00	
Wolfboro, 1st Cong. ch.	33 75	
Walpole, 1st Cong. ch., 22.36; Mrs. Cyrus Church, 5,	27 36	
West Lebanon, Cong. ch.	16 98	—1,818 29
Legacies.—Allenstown, Elsie G. Green, by Jacob E. Chickering, Ex'r, 1,000, less tax,		950 00
		2,768 29

Vermont

Bennington, 1st Cong. ch.	152 50	
Burlington, 1st Cong. ch., 350; College-st. Cong. ch., C. E. Putney, 5; Mrs. Mary R. Englesby, 25,	380 00	
Castleton, Cong. ch., toward support Rev. and Mrs. E. A. Yarrow,	40 00	
Charlotte, Cong. ch.	20 00	
Cornwall, Cong. ch.	15 52	
Dorset, Cong. ch.	109 00	
East Hardwick, Cong. ch., toward support Rev. C. K. Tracy,	15 50	
Guilford, Cong. ch.	4 49	
Hartford, Friend,	10 00	
Jericho Center, Cong. ch.	44 07	
Lyndon, 1st Cong. ch.	36 65	
Marshfield, Cong. ch., toward support Rev. and Mrs. John X. Miller,	10 00	
Middletown Springs, Cong. ch.	43 75	
Newbury, 1st Cong. ch., toward support Dr. C. W. Young, 95.72; Mrs. Jas. B. Laurie, 10,	105 72	
Newport, 1st Cong. ch., toward support Rev. Robert Thomson, 65.42; C. F. Ranney, 5,	70 42	
Norwich, Cong. ch.	6 00	
Pawlet, Cong. ch.	12 50	
Pittsford, Rev. George N. Boardman,	25 00	
Rutland, Cong. ch., Pierpont Fund, toward support Rev. E. A. Yarrow,	75 00	
St. Albans, 1st Cong. ch., in part,	10 00	
St. Johnsbury, South Cong. ch., of which 140 toward support Rev. and Mrs. C. K. Tracy, 201.57; North Cong. ch., Friend of Missions, 100,	301 57	
Saxton's River, Cong. ch.	35 00	
Strafford, Cong. ch., toward support Dr. C. W. Young,	35 00	
Warren, Cong. ch., toward support Rev. and Mrs. J. X. Miller,	15 25	
West Brattleboro, Susan E. Clark,	5 00	
Williston, Cong. ch.	35 00	
Woodstock, Cong. ch.	178 80	—1,791 74
Less.—Cavendish, item acknowledged in September *Herald* canceled,		1 00
		1,790 74
Legacies.—Norwich, H. Eliza Hutchinson, by J. H. Loveland, Ex'r,		125 81
		1,916 55

Massachusetts

Abington, A. B. Vaughn,	10 00	
Adams, W. B. Plunkett,	500 00	
Amherst, W. L. Cowles, 10; E. E. T., 5,	15 00	
Andover, Rev. John P. Taylor, 25; Rev. Edw. Y. Hincks, 10; Rev. Wm. L. Ropes, 10; Friend, 10,	55 00	
Ashcroft, F. A. W.	1 50	
Athol, Cong. ch.	58 23	
Attleboro, Lizzie B. Day,	100 00	
Belchertown, Cong. ch.	21 90	
Beverly, Rev. Wm. S. Hazen, 5; Sarah W. Clark, 25,	30 00	
Blandford, Rev. C. W. Kilbon,	2 00	
Boston, Central Cong. ch. (Jamaica Plain), 100; 2d Cong. ch. (Dorchester), 74.67; Roslindale Cong. ch., 50; Mt. Vernon Cong. ch., Clara E. Townsend, 1; Z. A. Norris, 100; Mrs. A. C. Thompson, 75; D. M. Babcock, 15; Julia H. Strong, 15; Caroline F. Fish, 10; W. L. Greene, 5; Fanny C. Guild, 5; Mrs. E. I. Armington, 5; West Roxbury, 100,	555 67	
Boxford, 1st Cong. ch.	46 00	
Braintree, 1st Cong. ch., M. A. K.	15 00	
Brockton, South Cong. ch., 400; Chas. A. Jenny, 10; Lizzie J. Dunbar, 5,	415 00	
Brookline, Leyden Cong. ch., Geo. F. Davis, 10; Rev. Geo. A. Hall, 50,	60 00	
Cambridge, 1st Cong. ch., Mrs. Louise A. Kellogg, 50; Percy H. Tufts, 5,	55 00	
Clinton, 1st Cong. ch., 10; Edward P. Sawtell, 3,	13 00	
Concord, Thomas Todd,	25 00	

Danvers, Maple-st. Cong. ch., of which 175 toward support Rev. Edward Fairbank, 470 45
Dalton, Zenas Crane, 100; Mrs. Hannah C. Severance, 5, 105 00
Deerfield, Mrs. H. S. Childs, 2; Friend, 8, 10 00
Dudley, Ernest T. Chase, 10 00
East Bridgewater, Austin C. Packard, 5; H. W., 5, 10 00
Easthampton, Anna C. Edwards, 5 00
East Northfield, Mrs. Florinda B. Higgins, 10 00
Enfield, Mrs. Henry M. Smith, 100; Marion A. Smith, 100, 200 00
Essex, Cong. ch. 22 00
Fall River, Fowler Cong. ch., 25; Mrs. Annie B. Jennings, 10, 35 00
Foxboro, Bethany Cong. ch., add'l, 2 13
Framingham, Plymouth Cong. ch. 25 25
Gloucester, Mrs. Reuben Brooks, 10 00
Goshen, Cong. ch., toward support Rev. Chas. T. Riggs, 25 00
Greenfield, Mrs. Walter B. Snow, 5 00
Hadley, Rev. Thomas A. Emerson, 10 00
Haverhill, Leonard H. Noyes, 5 00
Hawley, 1st Cong. ch. 75
Hingham, Cong. ch., Friend, 20 00
Hinsdale, Cong. ch. 87 47
Holden, Mrs. A. B. Knowlton, 5 00
Housatonic, Cong. ch. 25 31
Hubbardston, Cong. ch. 16 00
Hyannis, Cong. ch. 10 00
Interlaken, Cong. ch. 13 81
Ipswich, Linebrook Cong. ch. 12 40
Lancaster, Cong. ch. 27 00
Lawrence, South Cong. ch., Mabel E. Emerson, 2; W. E. Rowell, 5, 7 00
Lee, Cong. ch. 265 00
Leominster, Francis A. Whitney, 15 00
Longmeadow, Martha C. Goldthwait, 5 00
Lowell, Kirk-st. Cong. ch., Jacob Rogers, 100; ——, 100, 200 00
Manchester, Cong. ch. 7 50
Marblehead, 1st Cong. ch. 77 13
Medford, Mr. and Mrs. D. W. Wilcox, 50 00
Mittineague, H. A. Goodman, 5 00
Monterey, Cong. ch. 10 52
New Braintree, Geo. K. Tufts, 10 00
Newburyport, North Cong. ch., 3.90; Mrs. John W. Dodge, deceased, 20, 23 90
New Salem, Cong. ch. 24 00
Newtonville, Central Cong. ch., for Tai-ku, 300; F. C. Perry, to const. himself, H. M., 100, 400 00
Norfolk, Union Cong. ch., 16; Mrs. Harriet L. Jones, 5, 21 00
North Adams, Mrs. Eliza M. Harrison, 4 00
Northampton, Pauline Root, 4 00
North Billerica, Mrs. E. R. Gould, 12 00
North Brookfield, Mrs. Laura H. Montague, 5 00
North Chelmsford. Rev. J. B. Cook, 3 50
North Leominster, Cong. ch., for Aruppukottai, 15 00
North New Salem, Cong. ch. 7 00
Palmer, 2d Cong. ch. 14 23
Peabody, Mrs. H. Rhoades, 5 00
Petersham, Cong. ch. 249 20
Pigeon Cove, Friend, 10 00
Pittsfield, Jane Austin Russell, 5 00
Rutland, 1st Cong. ch. 22 80
Sharon, D. W. Pettee, 50 00
Somerville, Friend, 15 00
Southampton, Cong. ch. 75 24
South Deerfield, Cong. ch. 22 86
South Easton, F. Josephine Randall, 5 00
Southfield, Cong. ch. 10 00
South Framingham, Cynthia A. Kendall, 20 00
South Hadley, Cong. ch. 27 85
South Royalston, Friend, 5; Friend, 5, 10 00
Spencer, Mrs. Sybil A. Temple, 20 00
Springfield, Rev. and Mrs. J. L. R. Trask, 10; C. F. Atwood, 15; Carrie L. King, 10; Thank-offering, 25, 60 00
Stockbridge, Geo. E. Dresser, 5 00
Sturbridge, Julia E. Hyde, 10 00
Sudbury, Mrs. Lucy S. Connor, 5 00
Taunton, Union Cong. ch. 18.04; Mrs. Joseph Philbrick and Miss Mary W. Lincoln, 30; Geo. H. Rhodes, 10, 58 04
Upton, Cong. ch. 5 00
Waltham, Cornelia Warren, 250; Mrs. Harriet M. Bill, 20; Friend, 5, 275 00
Ware, 1st Cong. ch., 16.85; Gamaliel Marsh, 3, 19 85
Wayland, Trinity Cong. ch. 25 08
Wellesley, Geo. Gould, 10 00
Wellesley Hills, 1st Cong. ch., toward support Rev. J. C. Perkins, 3; Carolyn J. Peck, 3; W., 400, 406 00
West Boylston, 1st Cong. ch., of which Mrs. Julia C. Dakin, 5, 8 38
West Boxford, Friends, 12 00
West Chelmsford, Friends, 10 00
Westford, Union Cong. ch. 25 00
Westhampton, Cong. ch. 20 00
Whitinsville, Cong. ch. and Soc., 2,335.40; estate Wm. H. Whitin, 750; Arthur F. Whitin, 500; Edward Whitin, 500; Annie L. Whitin, 25; Ida V. Hammond, 10, 4,120 40
Whitman, Susan W. Smith, 2 00
Williamstown, 1st Cong. ch., Rev. Franklin Carter, 20 00
Winchendon, North Cong. ch., 63.42; Mrs. Jennette P. Stone, 2; Emily R. Pitkin, 5; Electa Pitkin, 2, 72 42
Winchester, Henry C. Ordway, 10 00
Wollaston, A. A. Lincoln, 25 00
Worcester, Plymouth Cong. ch., John C. Berry, 25; T. H. Gage, 10; Mrs. S. O. Perkins, 5; J. P. Grosvenor, 5; Helen B. Smith, 5; Friend, 15, 65 00
——, E. F. 50 00
——, A friend in Worcester County, 10 00
——, Friend, 5 25
——, A deceased friend, 5,000 00
——, A deceased friend, 2,000 00—17,224 02

Legacies. — Amherst, Philip D. Spaulding, by T. G. Spaulding, Ex'r, 100 00
Ayer, Susan A. Butterfield, by Geo. J. Burus, Ex'r, 300 00
Boston, Geo. H. Weston, amount taken from fund for current expenses of year, 10,000 00
Seekonk, Ann E. Shorey, by Geo. H. Robinson, Ex'r, 791 00
Wellesley, Hannah H. Rollins, by Harry L. Rollins, Ex'r, 1,216 67—12,407 67

29,631 69

Rhode Island

Central Falls, Percy Davenport, 5 00
Kingston, Herbert J. Wells, 25 00
Providence, F. W. Carpenter, 200; Henry G. Thresher, 15; Carlos F. Hunt, 10; Annie T. White, 10; Hope W. Mason Bubier, 10; Wm. A. Walton, 10; Mary E. Fowler, 10; Frances M. Wheeler, 5; J. W. Algeo, 3, 273 00——303 00

Young People's Societies

Maine. — Waterville, Y. P. S. C. E. 5 00
Vermont. — Newbury, Y. P. S. C. E., toward support Dr. C. W. Young, 10 00
Massachusetts. — Billerica, Y. P. S. C. E., for Mt. Silinda, 15; Lawrence, South Y. P. S. C. E., 4; Melrose, Y. P. S. C. E., for Mt. Silinda, 10; Norfolk, Y. P. S. C. E., 10; Sturbridge, Y. P. S. C. E., for Ing-hok, 15, 54 00
Rhode Island. — East Providence, Hope Y. P. S. C. E. 3 00

72 00

Sunday Schools

New Hampshire. — Bennington, Cong. Sab. sch., for Mt. Silinda, 10; North Groton, Cong. Sab. sch., 3.25, 13 25
Vermont. — East Hardwick, Cong. Sab. sch., toward support Rev. C. K. Tracy, 7 40
Massachusetts. — Cambridge, 1st Cong. Sab. sch., for Ing-hok, 12.50; Fall River, Fowler Cong. Sab. sch., 10; Longmeadow, Cong. Sab. sch., toward support Dr. G. C. Raynolds, 50; Middleboro, Central Cong. Sab. sch., 7.20; Quincy, Bethany Cong. Sab. sch., 10, 89 70
Rhode Island. — Providence, Plymouth Cong. Sab. sch. 7 80

118 15

MIDDLE DISTRICT

Connecticut

Andover, Cong. ch., 10.60; Friend, 5, 15 60
Bethlehem, Cong. ch. 15 68
Branford, Henry G. Harrison, 50 00
Bridgeport, Mrs. Mabel McK. Blodget, 25; Mrs. S. F. Blodget, 20; Edward Sterling, deceased, 25, 70 00
Bristol, Cong. ch., 180; Mrs. Josiah T. Peck, 10; John F. Chidsey, 5, 195 00
Brookfield Center, 1st Cong. ch. 85 00
Brooklyn, Mrs. Geo. L. Davison, 5 00
Burlington, Cong. ch. 8 00
Canton Center, 1st Cong. ch. 50 00
Clinton, Jas. W. Woodworth, 10 00
Colebrook, Cong. ch. 29 60
Cornwall, 2d Cong. ch. 61 00
Danbury, Cong. ch. 10 70
Deep River, Cong. ch. 40 90
Derby, 1st Cong. ch. 25 78
East Haddam, 1st Cong. ch. 26 14
East Haven, Cong. ch. 10 00
Easton, Cong. ch. 10 00
Ellsworth, Cong. ch. 32 00
Farmington, 1st Cong. ch. 5 00
Foxon, Cong. ch. 13 10
Goshen (Lebanon), Cong. ch., to const., with previous donations, James Y. Thomas, H. M. 50 50
Granby, South Cong. ch., toward support Rev. C. E. Ewing, 32 38
Greenwich, 2d Cong. ch. 468 50
Groton, Elizabeth M. Avery, 5 00
Haddam, Cong. ch. 15 00
Hanover, Cong. ch. 29 55
Hartford, Asylum Hill Cong. ch., of which Mrs. Chas. B. Smith, 500, Mrs. S. T. Davison, 100, Mr. and Mrs. Olcott B. Colton, 30, church collection, 100, all toward support Rev. and Mrs. G. A. Wilder, 730; 1st ch. of Christ, 363.29; 4th Cong. ch., 78.79; Wethersfield-av. Cong. ch., for Shao-wu, 30; Rev. Edward H. Knight, 5; A. R. Hillyer, 100; Mrs. Francis B. Cooley, 100; Mrs. Lydia W. Robbins, 25; Mrs. Edward C. Stone, 10; Harry D. Olmsted, 10; Job Williams, 10; Elizabeth W. Stone, 5; Two friends, 40; Friend, 5, 1,512 08
Harwinton, Cong. ch., 31.76; Newman Hungerford, 10, 41 76
Kent, 1st Cong. ch. 20 80
Lyme, Cong. ch. 5 00
Middletown, 1st Cong. ch., toward support Rev. H. N. Barnum, 13.72; Julia Gilbert, 10, 23 72
Milford, Mrs. Owen T. Clark, 10 00
Morris, Cong. ch. 4 00
Mystic, Cong. ch. 79 80
Naugatuck, Sara D. Smith, 15 00
New Britain, South Cong. ch., D. N. Camp, 50; do., Friend, 10; do., M., 5; M. S. Wiard, 5, 70 00
New Hartford, North Cong. ch. 42 37
New Haven, Plymouth Cong. ch., to const. Theo. R. Blakeslee, H. M., 110; Shelton-av. Cong. ch., 10; Westville Cong. ch., add'l, 2; Rev. and Mrs. T. T. Munger, 10; Rose M. Munger, 5; Amory E. Rowland, 25; L. H. Cone, 10; Henry P. Wright, 10; Robert E. Chandler, 10; Friend, 7.50, 199 50
Newington, Cong. ch. 83 57
New London, Mrs. J. N. Harris, 1,000; Ellen G. Coit, 30, 1,030 00
North Branford, Cong. ch. 18 46
Noroton Heights, Rev. John B. Doolittle, 3; Edward W. Doolittle, 5, 8 00
Northfield, Mrs. Henry Morse, 10 00
Norwich, Broadway Cong. ch. 171 17
Old Lyme, 1st Cong. ch. 100 00
Plainville, F. P. and M. A. Frisbie, 10 00
Preston, Cong. ch. 62 00
Prospect, Cong. ch. 3 76
Ridgefield, 1st Cong. ch., of which 3 from Miss M. F. Hawley, 35.56; Annie Resseguie, 10, 45 56
Rocky Hill, Mrs. A. S. Robbins, 5 00
Somers, 1st Cong. ch. 5 55
Somersville, Cong. ch. 19 50
Southport, Cong. ch., toward support Rev. and Mrs. Wm. B. Stelle, 855 22
South Windham, Cong. ch. 3 00
Stafford Springs, Cong. ch. 93 92
Stonington, Two friends, 30 00
Talcottville, Mrs. C. D. Talcott, 50; John G. Talcott, 10, 60 00
Terryville, Cong. ch., 156.39; Three friends, 35, 191 39
Tolland, Cong. ch. 29 54
Torrington, Torringford Cong. ch., 12; Center Cong. ch., 10, 22 00
Unionville, 1st ch. of Christ, 50 00
Washington, 1st Cong. ch. 80 00
Westchester, Cong. ch. 6 75
West Hartford, Mrs. E. W. Morris, 10 00
Westminster, Cong. ch. 6 00
Westport, Misses Mary and Lydia Rowell, 10 00
West Stafford, Cong. ch. 10 00
West Woodstock, C. E. H. 5 00
Windham, 1st Cong. ch., 22; Friend, 1, 23 00
Windsor, Friends, 100 00
Windsor Locks, Cong. ch., 85.05; Mrs. Julia S. Coffin, 200, 285 05
Winsted, 2d Cong. ch., Friend, 5 00
Woodbridge, Cong. ch. 22 65
———, Friend, 400 00
———, A helper, 200 00
———, A deceased friend, 9,000 00—16,464 55
Legacies. — Bridgeport, Chas. M. Minor, by Egbert Marsh, Ex'r, 618 39

17,082 94

New York

Angola, Miss A. H. Ames, 5 00
Binghamton, Elizabeth C. Bechan, 5 00
Brooklyn, Ocean-av. Cong. ch., 10; Josephine L. Roberts, 25; Mrs. E. G. Warner, 10; Chas. A. Clark, 10; M. Helen Keith, 10; J. O. Niles, 6; Mae A. V. Kerr, 5; Chas. S. Hartwell, 5; Friend, 5, 86 00
Buffalo, Mrs. Chas. F. Waddell, 15; W. W. Hammond, 5; Mrs. Arthur C. C. Pollard, 5, 25 00
Carthage, 1st Cong. ch. 35 79
Catskill, Mrs. Marcia C. Willard, 2 00
Chautauqua, Mrs. Lewis Bodwell, 20 00
Clifton Springs, Mrs. Andrew Peirce, 10 00
Cohoes, Mrs. E. H. Cook, 10 00
Cortland, Cong. ch. 20 41
Coventryville, Cong. ch., of which 10 from Woman's Miss. Soc., for Ing-hok, 20 00
Deer River, Cong. ch. 4 23
East Bloomfield, Mrs. Sarah H. Hollister, 10 00
East Greenbush, Mrs. Albert Bushnell, 5 00
East Quogue, Wm. Mackey, 10 00
Fairport, Mrs. E. M. Chadwick, 10 00
Franklin, Cong. ch. 32 92
Fulton, Cong. ch. 6 87
Holland Patent, Welsh Cong. ch. 5 00
Mount Kisco, Benjamin Durham, 5 16
Mount Sinai, Cong. ch. 11 63
Mount Vermon, Rev. Albert F. Pierce, 10 00
New York, Wm. Ives Washburn, 25; Jas. M. Whiton, 5.20; Mrs. Lavinia B. Frissell, 5; Friend, 13, 48 20
Pelham, ch. of the Covenant, 5 11
Port Chester, C. S. Mead, 3 00
Port Leyden, 1st Cong. ch., 10.53; A. J. Schroeder, 55, 65 53
Rensselaer Falls, Friend, 10 00
Richford, Cong. ch. 4 00
Richville, 1st Cong. ch. 12 00
Rochester, Mrs. A. E. Davison, 12; Hattie M. Davison, 5, 17 00
Rodman, Cong. ch. 8 63
Roscoe, Rev. J. W. Keeler and family, 4 50
Rushville, 1st Cong. ch. 2 75
Salamanca, B. N. Wyman, 5 00
Sherburne, 1st Cong. ch., to constitute Hugh Bryan, Wm. Bingham, Orren A. Gorton, Myron Collins, Wm. Little, Homer G. Newton, Levi Collins, Ward N. Truesdell, Mrs. J. H. O'Brian, Isaac R. Adams, Porter Barrows, Mrs. Richard P. Klutschbach, Frank P. Hartwell, and Mrs. Charles L. Carrier, H. M. 900 00

Syracuse, A. H. Keese, 5 00
Tallman, Cong. ch. 5 00
Ticonderoga, Mrs. Joseph Cook, 10 00
Watervliet, Mrs. Dabney, 2.50; W. H. Dabney, 5, 7 50
West Bloomfield, Cong. ch. 17 73
———, A friend, toward support Mrs. E. F. Carey, 225 00
———, Friend in Central New York, 25 00
———, A deceased friend, 1,500 00—3,230 96

Legacies.—Brooklyn, Hiram G. Combes, add'l, less expenses, 82 22
Tarrytown, Robert E. Hopkins, by Fanny W. LeRoy and David McKelvy, Ex'rs, less expense, 7,951 36—8,039 58

11,270 54

New Jersey

East Orange, Mrs. J. A. Hulskamper, 10 00
Englewood, Mrs. Peter McCartee, 25 00
Lakewood, Mary M. Foote, 40 00
Montclair, Friend, 25 00
Newark, Belleville-av. Cong. ch., Friend, 100 00
Palmyra, Mr. and Mrs. S. L. W. Field, 5 00
Princeton, Mrs. Orpha Talcott, 10 00
Roselle, Friend, 25 00
Wenonah, R. A. Sargent, 10 00—250 00

Pennsylvania

Bangor, Welsh Cong. ch. 9 00
Ebensburg, North Cong. ch., 10; South Cong. ch., 3.60, 13 60
Edwardsville, Welsh Cong. ch., 50; Bethesda Cong. ch., 5, 55 00
Milroy, White Memorial Cong. ch., Sab. sch., and Y. P. S. C. E. 25 00
Philadelphia, Central Cong. ch., 15; Chas. C. Savage, 350; Chas. M. Morton, 25; Harold Goodwin, 12, 402 00
Pittsburg, Swedish Cong. ch. 16 60
Ridgway, M. K. Williams, 5 00
Scranton, Mrs. Julia A. Sears, 5 00
Ulster, Mrs. Susannah B. Wittig, 2 00
Wilkesbarre, 2d Welsh Cong. ch., 20; Emily Evans, for Aruppukottai, 30, 50 00—583 20

Legacies.—Montrose, Mrs. Cornelia F. C. Lathrop, add'l, 981 93

1,565 13

Ohio

Akron, West Cong. ch., 57; Adelaide L. Brouse, 2.50, 59 50
Ashtabula, Finnish Cong. ch. 2 60
Barberton, Columbia Cong. ch. 15 00
Belpre, Cong. ch. 15 00
Brownhelm, Cong. ch. 11 75
Center Belpre, Cong. ch. 10 35
Cleveland, Plymouth Cong. ch., Paul B. Stilson, for Sholapur, 30; H. C. Haydn, 10, 40 00
Columbus, 1st Cong. ch., of which 30 from Rev. C. E. Burton, for Mt. Silinda, 280; Mayflower Cong. ch., Richard Plummer, 10, 290 00
Dover, Cong. ch. 20 50
Grafton, Cong. ch. 3 68
Huntsburg, Cong. ch. 8 65
Ironton, Lucy Moxley, 10 00
Lucas, 1st Cong. ch. 30 00
Mansfield, Mrs. A. C. Hand, 5 00
Marietta, A friend, 1,000 00
Marysville, Cong. ch. 10 00
Newark, 1st Cong. ch. 6 00
Newton Falls, 1st Cong. ch., 7.50; Rev. H. A. N. Richards, 5, 12 50
Oberlin, 2d Cong. ch., Irving W. Metcalf, 50; F. F. Jewett, 5; Mrs. M. C. Thompson, 5, 60 00
Painesville, Alice J. Cummings, brother and sisters, 20 00
Pittsfield, Cong. ch. 18 00
Saybrook, Cong. ch. 25 00
Springfield, Mr. and Mrs. J. Frank Petticrew, for Pang-Chuang, 7 50
Toledo, Washington-st. Cong. ch., 3.94; J. G. Mulhollen, 25; E. H. Rhoades, 25, 53 94
Wayland, Cong. ch. 14 00
Wellington, 1st Cong. ch. 25 00
Windham, Mrs. Juliette S. Johnson, 20 00
Youngstown, Pilgrim Miss. Soc. of Plymouth Cong. ch., for Station Plan, 15 00
———, Friend, 50 00
———, A deceased friend, 5,000 00
———, A deceased friend, 800 00—7,658 97

Maryland

Rohrersville, Minnie K. Hastings, 10 00

District of Columbia

Washington, Mount Pleasant Cong. ch., 700; 1st Cong. ch., 500; Rev. John L. Ewell, 10; Mabel L. Taylor, 15; 1st Cong. ch., Friend, 25, 1,250 00
———, A deceased friend, 500 00—1,750 00

North Carolina

———, Three friends, 15 00

Florida

De Land, A friend, 10 00
Jacksonville, A. J. Wakefield, 5 00
Pomona, Pilgrim Cong. ch., Friend, 5 00
St. Petersburg, Cong. ch. 17 17——37 17

Young People's Societies

Connecticut.—Bloomfield, Y. P. S. C. E., 11.26; Burlington, Y. P. S. C. E., toward support Rev. C. E. Ewing, 11; Hartford, 2d Cong. Y. P. S. C. E., for Shao-wu, 15; Kensington, 1st Cong. Y. P. S. C. E., for Sholapur, 5; Middletown, 1st Cong. Y. P. S. C. E., toward support Geo. M. Newell, 25; Oakville, Y. P. S. C. E., for Mt. Silinda, 30; West Stafford, Y. P. S. C. E., 5, 102 26
New York.—Central Nyack, Y. P. S. C. E.; for Ing-hok, 15; Sidney, 1st Cong. Y. P. S. C. E., 6; Summer Hill, Y. P. S. C. E., 3.05, 24 05
New Jersey.—Newark, Belleville Ave. Cong. ch., Y. P. Union, for Aruppukottai, 15 00
Ohio.—Belpre, Y. P. S. C. E., 5; Vermilion, 1st Cong. Y. P. S. C. E., 10, 15 00
Florida.—Mt. Dora, Y. P. S. C. E., for Mt. Silinda, 3 00

159 31

Sunday Schools

Connecticut.—Bristol, Cong. Sab. sch., 15; Middlebury, Cong. Sab. sch., 15; New London, 1st ch. of Christ Sab. sch., for school in India, 9.99, 39 99
New York.—Eldred, Cong. Sab. sch., for Pang-Chuang, 30; Woodbridge, 1st Cong. Sab. sch., 8.10, 38 10
Pennsylvania.—Miners Mills, Cong. Sab. sch. 5 00
Ohio.—Twinsburg, Cong. Sab. sch. 8 75

91 84

INTERIOR DISTRICT

Tennessee

Lafollette, 1st Cong. ch., for Pang-Chuang, 5 00

Alabama

Anniston, 1st Cong. ch. Woman's Miss. Soc. 5 00

Louisiana

Iowa, 1st Cong. ch. 25 00

Indiana

Ontario, Cong. ch. 2 75
Terre Haute, Plymouth Cong. ch., for Shao-wu, 19 94——22 69

Oklahoma

Perkins, 1st Cong. ch. 1 25

Illinois

Alpha, C. F. Hawley and family, for China, India, and Japan, 3 00
Alton, ch. of the Redeemer, 43 20

Chicago, 1st Cong. ch., 20.84; Crawford Cong. ch., 7.11; University Cong. ch., in memory of H. B. H., 5; Theol. Sem., toward support Rev. C. N. Ransom, 83.25; James W. Porter, 200; John and Mary, 200; Rev. G. S. F. Savage, 25; H. E. Miles, 10; Mrs. Mary G. Young, 5; F., 100; Friend, for work in China, 10, 666 20
Emerson, B. F. Reed, 10 00
Evanston, Mrs. Wm. H. Rice, 10 00
Godfrey, Cong. ch. 24 00
Jacksonville, Cong. ch., toward support Rev. Walter Foss, 99 85
Mattoon, 1st Cong. ch. 18 24
Melville, Cong. ch. 3 00
Mendon, Cong. ch. 67 68
Metropolis, Trinity Cong. ch. 11 00
Millburn, Cong. ch. 2 00
Naperville, Cong. ch. 37 00
Oak Park, 2d Cong. ch., toward support Rev. C. A. Nelson, 200; 1st Cong. ch., of which 50 toward support Dr. W. A. Hemingway, and 50 toward support Rev. Robert Chambers, 100; Mrs. L. G. Holley, 25, 325 00
Paxton, Mrs. and J. B. Shaw, 25 00
Rantoul, Cong. ch. 3 50
Rio, Cong. ch. 6 50
Roscoe, Friend, 5 00
Stark, Cong. ch., A memorial, 20 00—1,385 17

Michigan

Battle Creek, Mrs. Julia F. Parmelee, 10; Ruth Parmelee, 2.50, 12 50
Boyne, Miss E. A. Robinson, 1 00
Calumet, Mrs. C. D. L. Johnson, 1 00
Clinton, N. P. Watson, 5 00
Coloma, Cong. ch. 3 73
Detroit, Fort-st. Cong. ch., 35; Mary J. Messinger, 5, 40 00
Douglas, 1st Cong. ch. 25 26
Dowagiac, 1st Cong. ch. 11 00
Grand Blanc, 1st Cong. ch. 11 00
Grand Rapids, Plymouth Cong. ch., of which 4 from Miss. Soc. for catechist in Madura, 10; Rev. G. A. Pollard, 5, 15 00
Hilliards, Cong. ch. 15 00
Hopkins, 2d Cong. ch. 26 00
Howell, E. B. Pierce, 50 00
Hudson, Cong. ch., A member, 100 00
Jackson, Mrs. Mary S. Kassick, 5 00
Kalamazoo, G. Van De Kreeke, 5 00
Muskegon, Rev. Archibald Hadden, 10 00
Rapid River, Cong. ch. 4 00
St. Joseph, Cong. ch. 76 35
Wolverine, Cong. ch. 4 45
——, A deceased friend, 31,947 00—32,368 29

Wisconsin

Appleton, 1st Cong. ch., 25.70; H. G. Freeman, 10, 35 70
Aurora, Welsh Cong. ch. 10 00
Beloit, Rev. Edward D. Eaton, 50; Rev. Wm. Porter, 5, 55 00
British Hollow, Cong. ch. 17 44
Broederville, Cong. ch. 1 53
Clintonville, 1st Cong. ch. 6 85
Dodgeville, Welsh Cong. ch. 4 00
Elkhorn, Cong. ch. 11 07
Green Lake, Cong. ch. 15 55
Hartland, G. W. Henderson and family, 10 00
Kinnickinnic, Cong. ch. 26 85
Leon, Cong. ch. 1 00
Madison, G. H. Wells, 30 00
Menomonie, 1st Cong. ch., 17; Mrs. Valeria A. Knapp, 50, 67 00
Milwaukee, North Side Cong. ch., Rev. J. B. Davison, 1; Wm. Millard, 5, 6 00
Mukwonago, Cong. ch. 6 00
Norrie, Cong. ch. 1 00
Owen, Cong. ch. 4 00
Pewaukee, Cong. ch. 6 00
Pittsville, Cong. ch. 2 00
Plymouth, Mr. and Mrs. H. J. Bamford, 60 00
Potosi, Cong. ch. 10 59
Red Granite, Cong. ch. 25 00
River Falls, 1st Cong. ch. 23 60
Roberts, Cong. ch. 56 00
Sheldon, Cong. ch 1 14
Stockbridge, Cong. ch. 16 30
Sturgeon Bay, Hope Cong. ch. 18 31
Token, Cong. ch. 9 00
Waukesha, John McVicar, 20 00——556 93

Minnesota

Appleton, Cong. ch. 10 10
Correll, Cong. ch. 1 76
Dawson, Cong. ch., A. J. Peterson, 10 00
Dexter, Cong. ch. 1 00
Duluth, Pilgrim Cong. ch., toward support Rev. H. M. Irwin, 400 00
Faribault, Cong. ch. 43 12
Mankato, Rev. E. L. Heermance, 5 00
Minneapolis, 1st Cong. ch., 150; Mrs. Cyrus Northrop, 30; Geo. E. Elwell, 10; Chas. H. Wingate, 10, 200 00
Northfield, Mrs. Robert Watson, 3; Isabella Watson, 5; Friend, toward support Rev. Arthur A. McBride, 2,297.78, 2,305 78
Princeton, G. A. Eaton, 2 00
Rochester, W. J. Eaton, 50 00
St. Paul, Albert J. Nason, 200 00
Winona, 1st Cong. ch., 75; Wm. H. Laird, 500, 575 00—3,803 76
Less.— Detroit, Mazeppa, Monticello, New Richland, and Princeton churches acknowledged in previous *Heralds*, now transferred to Special Donations, 36 90
3,766 86
Legacies.— St. Paul, Anson Blake, by Chas. T. Thompson, Ex'r, add'l, 150 00
3,916 86

Iowa

Central City, Cong. ch. 11 65
Cincinnati, Cong. ch. 5 00
Clarion, 1st Cong. ch. 48 49
Council Bluffs, Cong. ch., N. P. Dodge, 100; Rev. G. G. Rice, 25, 125 00
Denmark, Cong. ch. 35 06
Des Moines, L. F. Clark, 5 00
Eagle Grove, 1st Cong. ch. 30 00
Green Mountain, Cong. ch. 10 00
Gem Point, Cong. ch. 2 50
Grinnell, 1st Cong. ch., toward support Rev. E. E. Aiken, 450; F., 10; P. A. Johnson, 5, 465 00
Mitchellville, Cong. ch. 12 15
Monticello, Cong. ch., Nellie Carpenter, 10 00
Olds, Cong. ch. 12 75
Otho, Cong. ch. 25 00
Preston, Cong. ch. 10 50
Spencer, 1st Cong. ch. 22 08
Stuart, 1st Cong. ch. 24 20
Traer, Cong. ch. 95 00
Union, Rev. H. J. Wilkins, 5 00——954 38

Missouri

Kansas City, W. P. Holmes, 10 00
Kidder, Cong. ch. 18 40
Meadville, Cong. ch. 12 85
Neosho, 1st Cong. ch. 15 00——56 25

North Dakota

Buxton, Cong. ch. 2 40
Dazey, Cong. ch. 6 00
Hope, Cong. ch. 35 00
Valley City, Getchell Cong. ch. 4 00——47 40

South Dakota

Fort Pierre, Cong ch. 22 00
Highmore, Cong. ch. 4 75
Mitchell, Cong. ch. 5 00
Orient, Mrs. Rosa R. Gooder, 7 00
Sioux Falls, 1st Cong. ch. 30 45——69 20

Nebraska

Arborville, S. Ensign, 5 00
Bladen, Cong ch. 10 36
Columbus, 1st Cong. ch. 19 00
Doniphan, 1st Cong. ch. 20 50
Fremont, 1st Cong. ch. 58 19

Friend, H. W. Hewitt, 5 00
McCook, Cong. ch. 12 20
Normal, Nettie Cropsey, 5 00
Omaha, St. Mary's Ave. Cong. ch. 21 16
South Platte, Cong. ch. 12 00
Weeping Water, Cong. ch. 80 28
York, 1st Cong. ch. 30 44——279 13

Kansas

Cora, Cong. ch. 10 00
Garden City, Cong. ch., Friend, 10 00
Haven, Cong. ch. 10 00
Kensington, Cong. ch. 5 00
Lawrence, Plymouth Cong. ch. 132 73
Leavenworth, Bessie B. Gregory, 10 00
Maize, Cong. ch. 11 00
Newton, Cong. ch. 5 25
Paola, Cong. ch. 2 00
Stockton, J. W. Noyce, 5 00
Topeka, 1st Cong. ch. 50 00
Wichita, Fairmount Cong. ch. 15 00——265 98

Colorado

Colorado Springs, Mrs. Augusta G. Upton, 50 00
Crested Butte, Cong. ch. 10 00
Fort Collins, German Evan. Cong. ch. 41 00
New Windsor, German Cong. ch. 10 00
Sulphur Springs, 1st Cong. ch. 2 50——113 50

Young People's Societies

ILLINOIS.—Chicago, St. Trinity German Y. P. S. C. E. 1 20
MICHIGAN.—Dundee, Jun. Y. P. S. C. E. 3 50
WISCONSIN.—Mukwonago, Y. P. S. C. E., 6; Owen, Y. P. S. C. E., 2; Plymouth, Y. P. S. C. E., 5; Stockbridge, Y. P. S. C. E., 10, 23 00
MINNESOTA.—Cambria, Salem Y. P. S. C. E., for Aruppukottai, 30; Lyle, Y. P. S. C. E., for Ing-hok, 12.50; Silver Lake, Y. P. S. C. E., 12, 54 50
IOWA.—Central City, 1st Y. P. S. C. E., 5; Dubuque, Jun. Y. P. S. C. E. of Immanuel German Cong. ch., for Aruppukottai, 5; Manchester, 1st Y. P. S. C. E., toward support Rev. Geo. E. White, 9.50, 19 50
NEBRASKA.—Ogallala, Y. P. S. C. E., for Aruppukottai, 60 00
161 70

Sunday Schools

LOUISIANA.—Hammond, Cong. Sab. sch., 1.82; New Orleans, Beecher Memorial Cong. Sab. sch., for Central Turkey and Mt. Silinda, 5, 6 82
ILLINOIS.—Chicago, Kenwood Cong. Sab. sch., for work of Rev. R. A. Hume, 50; do., 1st, Rogers Park, Cong. Sab. sch., 4; Mattoon, 1st Cong. Sab. sch., 15.76, 69 76
WISCONSIN.—Elkhorn, Cong. Sab. sch., 3.43; Stockbridge, Cong. Sab. sch., 3.70, 7 13
IOWA.—Cedar Falls, Cong. Sab. sch., for Harpoot, 30; Clarion, 1st Cong. Sab. sch., 2.69; Traer, Cong. Sab. sch., for work in Micronesia, 5, 37 69
KANSAS.—Downs, Cong. Sab. sch., 5.37; Lawrence, Plymouth Cong. Sab. sch., 24.61; Milo, Union Cong. Sab. sch., 5.35, 35 33
156 73

PACIFIC DISTRICT

Idaho

Kellogg, Plymouth Cong. Sab. sch. 2 35
Legacies.—Post Falls, Rev. C. W. Matthews, by D. K. Matthews, 50 00
52 35

Washington

Ahtanum, Cong. ch. 80 00
Bellingham, Mrs. C. S. Teel, 10 00
Chewelah, Cong. ch. 13 40
Deer Park, Cong. ch. 41 00
Hillyard, Cong. ch. 3 00
Lakeside, 1st Cong. ch. 13 25
Lopez, Cong. ch. 11 00
Roy, Cong. ch. 18 00
Seattle, Plymouth Cong. ch., toward support Rev. E. W. Ellis, 1,000; Pilgrim Cong. ch., 846.80; Edgewater Cong. ch., 103.98, 1,950 78
Tacoma, 1st Cong. ch., add'l, by Rev. and Mrs. W. C. Merritt, 25 00—2,165 43

Oregon

Lebanon, Rev. I. Carlton, 12 90
Portland, 1st Cong. ch., toward support Rev. G. W. Hinman, 450; do., Highland Cong. ch., 35, 485 00——497 90

California

Alameda, 1st Cong. ch. 50 00
Altadena, M. S. Croswell, 10 00
Berkeley, 1st Cong. ch., 243.70; North Cong. ch., 80.45; Park Cong. ch., 62; L. J. and Miss L. G. Barker, toward support Rev. F. F. Goodsell, 144, 530 15
Claremont, Mary L. Atsatt, 10 00
Crockett, Cong. ch. 10 00
Fruitvale, Cong. ch. 19 38
Gilroy, Katherine Winslow, 2 00
Glen Ellen, Cong. ch. 6 72
Grass Valley, Cong. ch. 94 00
Guerneville, Cong. ch., of which 40 from Mrs. W. S. Jones, 45 00
Kenwood, Cong. ch. 2 00
Los Angeles, 1st Cong. ch., 25; J. M. S., toward support Rev. V. P. Eastman, 20; R. A. Harris, 10, 55 00
Mill Valley, Cong. ch. 25 00
Niles, Cong. ch. 21 35
Nordhoff, F. P. Barrows and Stephen S. Barrows, 10 00
Oakland, 1st Cong. ch., 1,004.58; Plymouth Cong. ch., 100; Pilgrim Cong. ch., 51.45; 4th Cong. ch., 50; Mrs. M. E. Alexander, 1,000; Mrs. Abby Snell Burnell, for work in India, 25, 2,231 03
Ontario, John Crawford, 100 00
Pacific Grove, Mayflower Cong. ch., 66.55; Mrs. C. E. Boise, 15, 81 55
Palo Alto, Cong. ch. 56 00
Pasadena, North Cong. ch., 46.15; Lakeav. Cong. ch., 24.26; Mrs. J. W. Keese, 100; Mrs. W. B. Bentley, 10; G. D. Longfellow, 5, 185 41
Paso Robles, Plymouth Cong. ch. 11 25
Pinole, B. T. Elmore, for Pang-Chuang, 5 00
Portersville, Friend, 15 00
Redwood, Cong. ch. 45 15
Riverside, 1st Cong. ch. 55 00
Santa Cruz, 1st Cong. ch. 91 25
San Diego, 1st Cong. ch., S. E. T., 10; George W. Marston, 1,000, 1,010 00
San Francisco, 1st Cong. ch., of which 191 toward support Dr. H. H. Atkinson, 291; Bethany Cong. ch., 32; Bethlehem Cong. ch., 5, 328 00
San Jose, 1st Cong. ch. 105 00
Santa Rosa, 1st Cong. ch. K. E. S. 32 12
Saratoga, Cong. ch. 70 30
Sebastopol, 1st Cong. ch. 12 00
Sonoma, Cong. ch. 19 00
Sunnyvale, Cong. ch. 55 90
Sunol Glen, Cong. ch. 4 00
Upland, Charles E. Harwood, toward support Rev. W. O. Pye, 150 00
Vacaville, Chester G. Robinson, 10 00—5,563 56

Alaska Territory

Nome, Pilgrim Cong. ch. 10 00

Territory of Hawaii

Honolulu, Kawaiahao ch., 200; Mr. and Mrs. Peter C. Jones, 500; Friend, 347.26, 1,047 26

Young People's Societies

IDAHO.—Pocatello, Y. P. S. C. E., 6.25; do., Jun. Y. P. S. C. E., .52, 6 77
CALIFORNIA.—Crockett, Int. Y. P. S. C. E., 12; do., Jun. Y. P. S. C. E., 10.55; Paso Robles, Plymouth Y. P. S. C. E., 10; Redondo Beach, Y. P. S. C. E., for Aruppukottai, 30, 62 55
69 32

Sunday Schools

CALIFORNIA.—Pacific Grove, Mayflower Cong. Sab. sch., Philathea Bible class, for Aruppukottai, 12; Paso Robles, Plymouth Cong. Sab. sch , 1.75; San Francisco, Bethany Cong. Sab. sch., 10; Santa Cruz, 1st Cong. Sab. sch., 13.75; do., branch of 1st Cong. Sab. sch., 2, 39 50

MISCELLANEOUS

England

London, Miss S. L. Ropes, 75 00

Joint Campaign Fund

From Joint Campaign Fund, by Dr. Lucien C. Warner, treasurer, 59,297 86

Elisha D. Smith Fund

Income to August 31, 1909, for salaries of teachers in Foochow College, 1,000 00

Henry R. Adkins Fund

Income to August 31, 1909, 11 42

Allen Memorial Fund

Interest to August 31, 1909, for general work, 183 00

Atterbury Fund

Income for education of students in theological seminary, Tung-chou, 217 47

Clark Fund

Income to August 31, 1909, for native preacher in India, 45 70

Herbert R. Coffin Fund

For support native helpers in India, 222 04

Susan B. Church Memorial Fund

From Cong. ch., Littleton, N. H., for Sholapur station, 6 85

Charles E. Fowler Memorial Fund

Income to August 31, 1909, 22 85

Rogene T. Fulton Fund

For support of Bible-reader in India, 45 70

Glenbrook Missionary Society Fund

Union Memorial ch., Glenbrook, Conn., for two native workers in India, 36 56

Orilla C. Kellogg Fund

Income to August 31, 1909, for support and education of native children, 499 20

W. W. Penfield Fund

Income to August 31, 1909, 4 57

Albert Wentworth Fund

Income to August 31, 1909, 45 70

From Woman's Medical Mission, Jaffna

For expenses to June 30, 1909, including salaries of Dr. Curr and Miss Patten, 865 16

From Jaffna General Medical Mission

For salary Dr. T. B. Scott and family in part, 422 10

Hollis Moore Memorial Fund

Income for Pasumalai Seminary, 300 00

Mission Scholarships

Income of Norton Hubbard scholarship, for Ahmednagar Theological Seminary, 50; income of Norman T. Leonard scholarship, for student in Eastern Turkey, 55; income of the J. S. Judd Doshisha Scholarship Fund, for support of teachers in training pupils for native ministry, 50; M. W. Thompson Fund, for education of students in Turkey, 25, 180 00

Foochow College Professorship Endowment

For allowance of Miss Wiley, 450 00

William White Smith Fund

Income for education of native preachers and teachers in Africa, 1,394 00

Asa W. Kenney Fund

Income for support of missionary in active service, 861 37

Work in the Philippines

For salaries of Rev. and Mrs. R. T. Black, 1,202 90

Twentieth Century Fund

Amount taken from fund for current expenses of year, 22,164 41

Diarbekir Hospital Endowment

For salary of Dr. and Mrs. Ward to August 31, 1909, 586 67, and for hospital expenses to June 30, 1909, 450, 1,036 67

Jaffna General Medical Mission Endowment

For expenses in part for Dr. Scott and family, 356 00

Mindanao Medical Work

For salary of Dr. and Mrs. C. T. Sibley, 1,500 00

Albert Victor Hospital Endowment

Income to be sent to India for running expenses of hospital, 108 09

Rev. George A. Gordon Fund

For special medical expenses of missionaries, 45 70

Albanian Work

For salary of Rev. P. B. Kennedy, eight months to August 31, 1909, 645.33; salary of Rev. C. T. Erickson, eight months to August 31, 1909, 799.33; general work in Albania, six months to June 30, 1909, 475.20; traveling expenses Albanian Commission, 294.84; expenses annual meeting in Albania, excess of appropriations, 60.63; freight on Mr. Erickson's goods, 157.56; additional appropriation made August 3, 1909, for general work, 629.81, 3,062 70

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston,
Treasurer

For sundry missions in part, 12,320 48
For allowances of missionaries in this country, outfits, refits, and freight of outgoing missionaries to August 31, 1909, 14,061 26
For traveling expenses of missionaries and supplementary appropriations to August 31, 1909, 8,274 29–34,656 03

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois,
Treasurer 14,307 74

From WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC
Miss Mary C. McClees, Oakland, California,
Treasurer 5,116 00

54,079 77

Additional Donations for Special Objects

MAINE.—Skowhegan, J. H. LaCasce, for pupil, care Rev. B. K. Hunsberger, 10 00

NEW HAMPSHIRE.—Laconia, Friends, for pupil, care Miss E. M. Blakely, 30; Whitefield, Mrs. James Richmond, for work, care Rev. G. P. Knapp, 2, 32 00

MASSACHUSETTS.—Andover, Rev. C. C. Torrey, of which 4 for Ponasang Hospital, and 4 for St. Paul's Institute, 8; Boston, M. H. Gulisian, for the Annie Tracy Riggs Hospital, 25; Cambridge, Sab. sch. of 1st ch., Cong., for pupil in Harpoot, 37.50; East Northfield, Y. W. C. A. of Northfield Seminary, of which 25 for pupil, care Rev. J. S. Chandler, 25 for pupil, care Miss Fidelia Phelps, 10 for girls' school, care Miss M. I. Ward, and 10 for use of Mrs. C. D. Ussher, 70; Everett, Washburn Y. P. S. C. E. of 1st Cong. ch., for work, care Rev. E. P. Holton, 20; Mill River, Y. P. S. C. E., for educational work, care Rev. L. S. Crawford, 12.50; Waltham, Mrs. Harriet M. Bill, of which 15 for work, care Rev. R. A. Hume, and 5 for special needs in Central Turkey, 20, 193 00

CONNECTICUT.—Goshen (Lebanon), Cong. Sab. sch., for pupil, care Harry C. York, 10; New Britain, 1st ch. of Christ, Ladies, for work, care Rev. G. B. Cowles, 25; Northfield, Cong. ch., for educational work, care Rev. J. E. Merrill, 10; Stonington, 2d Cong. Sab. sch., for work, care Dr. C. D. Ussher, 10.55; Windsor Locks, Mrs. J. S. Coffin, through Miss E. M. Stone, for Col. and Theol. Institute, Samokov, 25; ———, A helper, for native teacher, care Rev. B. K. Hunsberger, 200, 280 55

NEW YORK.—Brooklyn, Clinton-av. Cong. ch., Friend, for work, care Dr. C. T. Sibley, 25; Brooklyn, Charles A. Clark, for Bible-woman, care Rev. C. R. Hager, 3; New York, Miss O. E. P. Stokes, of which 200 toward purchase of farm for industrial work, Harpoot, and 50 for education of Armenian children, care Rev. G. P. Knapp, 250; Poughkeepsie, E. P. Platt, for the Annie Tracy Riggs Hospital, 100; Troy, Mrs. Lewis Carter, for do., 1; White Plains, Mrs. E. R. Hubbard and friend, for church at Sivas, 10, 389 00

NEW JERSEY.—Newton, D. F. Easton, for native helper, care Rev. H. E. Case, 60 00

PENNSYLVANIA.—Athens, the Annie Tracy Riggs Hospital Fund, by Jessie W. Murray, treasurer, for the Annie Tracy Riggs Hospital, 95.72; Morristown, Schwenkfelder Sab. sch., for use of Miss F. K. Heebner, 23, 118 72

OHIO.—Cleveland, Miss M. M. Haskell, for Col. and Theol. Institute, Samokov, 15; Oberlin, Shansi Memorial Asso., Oberlin College, for native helper, care Rev. P. L. Corbin, 62.50; do., Field's Ridge union meeting, for native preacher, care Rev. L. F. Ostrander, 4; do., Friend, for do., 5; Unionville, Cong Sab. sch., for orphanage, care Rev. G. P. Knapp, 1, 87 50

DISTRICT OF COLUMBIA.—Washington, Margret R. Nourse, for pupil, care Rev. L. S. Gates, 15 00

ILLINOIS.—Chicago, Grace Cong. ch., Mr. and Mrs. J. A. Werner, for native helper, care Rev. H. G. Bissell, 20; Evanston, Mrs. H. B. Wheelock, for pupil, care Rev. G. P. Knapp, 18; Gridley, Y. P. S. C. E. and E. F. Kent, for pupil, care Mrs. G. G. Brown, 11; Joliet, Mrs. R. E. Barber, for hospital work, care Dr. H. N. Kinnear, 3; ———, Friend, for work in Japan, 2, 54 00

MICHIGAN.—Battle Creek, Sanitarium, for Annie Tracy Riggs Hospital, 2 00

MINNESOTA.—Detroit, 1st Cong. ch., for work, care Rev. J. E. Merrill, 5; Mazeppa, 1st Cong. ch., for do., 11; Monticello, 1st Cong. ch., for do., 10; New Richland, Cong. ch., for do., 3.40; Princeton, Cong. ch., for do., 7.50; St. Cloud, Blanche Atkins, for pupil, care Miss E. M. Atkins, 50, 86 90

IOWA.—Green Mountain, Cong. ch., in memory of Rev. W. H. Atkinson, for Annie Tracy Riggs Hospital, 9 00

NORTH DAKOTA.—Grand Forks, O. A. Webster, for work, care Miss M. M. Webster, 15 00

NEBRASKA.—Lincoln, 1st Y. P. S. C. E., for work, care Rev. and Mrs. E. W. Ellis, 15 34

KANSAS.—Athol, 1st Cong. Sab. sch., for pupil, care Rev. G. P. Knapp, 9 25

CALIFORNIA.—Alameda, 1st Y. P. S. C. E., for native teacher, care Rev. R. A. Hume, 40; Campbell, Misses H. R. and C. E. Palmer, for pupil, care Rev. Wm. Hazen, 20; Saratoga, Mr. and Mrs. C. D. Blaney, for native helpers, care Miss M. H. Porter, 100, 160 00

SWITZERLAND.— ———, Friends, through Rev. T. T. Holway, for native preacher, care Rev. T. T. Holway, 11 62

FROM WOMAN'S BOARDS

From WOMAN'S BOARD OF MISSIONS
Miss Sarah Louise Day, Boston, *Treasurer*

For telephone for Hanabatake Mission, Okayama, 50 00
For use of Mrs. C. B. Olds, 10 00——60 00

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR
Mrs. S. E. Hurlbut, Evanston, Illinois, *Treasurer*

For use of Miss E. M. Chambers, 2 88
For use of Miss E. S. Webb, 1 00
For use of Mrs. E. W. Ellis, 1 00
For School for Blind, care Miss A. L. Millard, 5 00
For work in St. Paul's Institute, 7 00——16 88

North China College Endowment

Income, 550 95

Williams Hospital Endowment

Income, 165 68

Gordon Theological Seminary, Tung-chou, China

Income, 232 08

Arts and Crafts Fund

For industrial work, Bombay, care Rev. B. K. Hunsberger, 228 90

Deacon Gates Scholarship, Mardin High School, Turkey

For work, care Rev. A. N. Andrus, 40 00

Andrews Scholarship

Income for pupil in Gordon Theological Seminary, 22 50

Montgomery Memorial Scholarship Fund

For Central Turkey College, care Miss E. M. Blakely, 5 00

The Annie A. Gould Fund

Income for education of Chinese girls in Paoting-fu, 75 00

The Cornelia A. Allis Fund

Income for support of pupil in Madura, care Rev. J. E. Tracy, 13 50

The Joanna Fisher White Scholarship

Income for scholarship in girls' boarding school, Marsovan, 20 00

Porter Scholarships

Income, 140 00

Hugh Miller Scholarship

For Ahmednagar Theological Seminary, 80 00

Ann E. Shorey Fund

For education of Ram Chundra Shorey, care Mrs. M. L. Sibley, 30 00

Boys' Academy Fund, Hadjin

Income to August 31, 1909, care Miss O. M. Vaughan, 44 10

Marash Theological Seminary Fund

Income to August 31, 1909, for seminary, care Rev. L. O. Lee, 82 26

Marash Academy Endowment

Income to August 31, 1909, for academy, care Rev. L. O. Lee, 101 93

S. B. Poor Memorial Fund

Income for Uduvil school for girls, care Rev. James H. Dickson, 228 90

Alice Julia Rice Memorial Fund

Income to August 31, 1909, for maintenance of study in Doshisha, care Rev. F. A. Lombard, 18 28

Satara Orphanage Fund

Income to August 31, 1909, for support of child in orphanage, care Mrs. H. J. Bruce, 22 21

Benjamin Schneider Memorial Fund

Income for training preachers in Central Turkey, 89 61

Medical Work Anatolia College
(Marston Legacy)

Income for medical work, care Rev. Geo. E. White, 341 60

Dewey Scholarship

Income to August 31, 1909, for support of pupil, care Mrs. S. S. Dewey, 13 71

C. F. Gates Mardin High School Scholarship

Income for scholarship in Mardin High School, 79 51

Sumner Stone Phraner Fund

Income to August 31, 1909, for Little Boys' Home, Bombay, care Rev. J. E. Abbott, 114 45

Cyrus S. Richards Fund

Income to August 31, 1909, toward salary of president of Anatolia College, 132 49

Mrs. D. K. Pearsons Memorial Fund

For Anatolia College, 2,375 00

Atwater Memorial Fund

For support of school at Fen-cho-fu, care Rev. I. J. Atwood, 91 40

A. A. Leonard Fund

Income sent to Turkey, 91 49

Jeannie Grace Greenough Crawford Fund

Income for education of girls in Western Turkey, care Rev. L. S. Crawford, 50 00

Thornton Bigelow Penfield Scholarship

Income for students in Pasumalai Seminary, India, 25 00

Turvanda Topalyan Scholarship

Income for education of poor village girls, care Miss Virginia Billings, 50 00

Williams and Andrus Scholarship

Income for pupils at Mardin, Eastern Turkey, 75 00

Capron Hall Ives Scholarship

For Capron Hall, care Miss M. T. Noyes, 50 00

Adana Medical Fund

For medical work, care Rev. W. N. Chambers, 97 52

American College, Madura Endowment

Income to August 31, 1909, for college, care Rev. W. M. Zumbro, 15 21

Clarke-Abbott Fund

Income to August 31, 1909, for Little Boys' Home, Bombay, care Mrs. J. E. Abbott, 95 19

Marash Theological Seminary Library

Income to August 31, 1909, care Rev. L. O. Lee, 68 55

7,582 78

Donations received in August, 237,018 24
Legacies received in August (including 22,164.41 taken from Twentieth Century Fund), 75,487 79

312,506 03

Total from September 1, 1908, to August 31, 1909. Donations, $760,589.54; Legacies, $165,568.14 = $926,157.68.

Jaffna General Medical Mission

MASSACHUSETTS. — Worcester, Mrs. F. B. Knowles, 300 00

Abbott Fund

CALIFORNIA. — Ontario, Bethel Cong. ch. Ladies' Aid Soc. 25 00

Work in the Philippines

SOUTH DAKOTA. — Redfield, L. W. Black, 20 00

The New Hiram Bingham

NEW HAMPSHIRE. — Bedford, Mrs. L. P. Adams, .10, and Mrs. A. A. Gault, .10; East Hebron, Ellen M. Kimball, .10; Haverhill, Elizabeth Stevens, .10, 40
MASSACHUSETTS. — Plymouth, ch. of the Pilgrimage, Prim. Sab. sch., 5; Yarmouthport, Cong. Sab. sch., 3.35, 8 35
CONNECTICUT. — Bridgeport, Black Rock Cong. Sab. sch., 5; North Madison, Cong. Sab. sch., 3.70; Prospect, Cong. Sab. sch., 2, 10 70
NEW YORK. — Cambria Center, Cong. ch., 2; Prospect Cong. Sab. sch., 2, 4 00
OHIO. — Conneaut, Cong. Sab. sch., 15; Vermilion, 1st Cong. Sab. sch., 6, 21 00
FLORIDA. — Orange City, Cong. Sab. sch. 5 00

49 45